Together

Nepal—Atop the World

Too Soft With Delinquents?

The Trick Is to Treat

e Midmonth Magazine for Methodist Families October 1959

The Great Physician: *Sallman's gifted brush captures on canvas a miracle, Christ's healing of the paralytic of Capernaum*

Christ by Sallman: *Two More Views*

Warner Sallman

CHRISTIANS throughout the world know and love the artistry of Warner Sallman. His *Head of Christ* is perhaps the most famous portrait of the Master ever painted [see October, 1956, page 46]. Two of this great American artist's more recent works are *The Great Physician* and *Thine Is the Power,* which TOGETHER takes pride in bringing to readers on these pages.

The Great Physician depicts in oils the lowering of a paralytic through the roof of a Capernaum home where Jesus was preaching (Mark 2:1-12), the start of one of the great New Testament miracles. The original, commissioned by Rolfe O. Wagner, former president of the Iowa Methodist Hospital, Des Moines, now hangs in the lobby of that institution.

Sallman's mastery of detail makes the painting almost literally speak its story. The central figure of Jesus is surrounded by 72 others, each face registering a different shade of emotion.

In the center foreground is Peter, the organizer as usual, holding back the crowd. In the lower right corner and left center are scribes scheming to trap Jesus in a transgression of the law.

In contrast to *The Great Physician,* the painting, *Thine Is the Power* "smacks," as Mr. Sallman puts it, "of modern abstract influence." He explains the work in terms of a shower of light emanating from the throne of God and breaking up into multicolored refractions in the spiraling rings of the heavens. Infused within the whole message is the cross. In this work, the dedicated artist has explained, he is seeking to present "an allegory of symphonic praise on canvas."

Thine Is the Power: *Here the artist chose a style influenced by modern abstract forms of art. Each detail is based upon biblical verse, the whole forming "a hymn of praise."*

Now . . . a Revised Standard Version Bible with Concordance and Center Column References

- all bindings are stamped in genuine gold
- 3-color presentation page in each Bible

#4800X. Maroon buckram over boards; India paper; leatheroid spine; headband; 2-color dust jacket; less than 1¼" thick **$9.00**

#4807X, 4807XR. Same as above in black or red genuine leather (limp style, round corners); with ribbon marker; boxed **$12.50**

#4808X, 4808XR. Black or red genuine cowhide; Nelson Indopaque paper; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed; only 13/16" thick **$17.50**

#4868XR (illustration at top of page), **4686X.** Same as above in red or black genuine morocco **$22.50**

Contains more than 1,500 pages, yet is handsomely thin

This long-awaited edition of the RSV Bible can make your reading of Holy Scripture more spiritually rewarding than ever. Added to the clear, easy-to-understand RSV text are invaluable aids for Biblical study.

More than 75,000 center column references direct you to other passages having a common theme. Some references illustrate the meaning of a verse. Others complete the thought or indicate its outcome. To locate passages in which a particular word or name appears, there is a 192-page concise concordance and list of proper names. Twelve full-color maps help you follow the Biblical story more easily.

Clearly readable type, opaque white paper, the best in cloth and leathers have been used to give you an edition of the Scriptures which your family and friends will use and treasure for years to come. You'll want to own . . . and give . . . the new RSV Concordance Reference Bible.

Now on sale at your book store and denominational publishing house

29 And immediately he [e] left the synagogue, and entered the house of Simon and Andrew, with James and John. 30 Now Simon's mother-in-

1.29-31: *Mt 8.14-15; Lk 4.38-39*

1.29: Mt 4.21: Mk 1.21

2 And when he returned to Caper'na-um after some days, it was reported that he was at home. 2 And many were gathered together,

Actual-size page (5 1/2" x 8 5/16") set in easy-to-read, 9-point Times Roman type

THOMAS NELSON & SONS

Exclusive publishers of the Revised Standard Version Bible

lerics, Laymen to Aid vangelistic Crusade

Seventy-five California-Nevada minis-s and laymen will participate next onth in a nationwide evangelistic effort Los Angeles and Hollywood, as one p in a year-long program in this con-ence.

The evangelism crusade will be Octo-r 14-20, with Bishop Tippett leading e closing devotional service. Sponsor of e program is the National Council of angelism.

The Rev. Sargent Wright of Cambrian rk, Conference Board of Evangelism airman, said the participants from re will aid in speaking and in visitation Southern California. Then they will come resource leaders for this con-rence's program, beginning with dis-ct evangelism seminars October 25-27 Central, Fresno, Metropolitan, and n Jose Districts; November 1-3 in edwood Empire, Sacramento-Nevada, d Shasta Districts. The seminars will ature work of the local church com-ission, methods of training visitors.

The emphasis will be continued in two ring preaching missions on the theme "Sharing God's Good News." Bishop lenn Phillips of Denver will be in cramento February 28-March 2 and shop Gerald Kennedy of Los Angeles San Francisco March 6-9.

The Rev. W. H. Gould, Shasta Dis-ict superintendent, is chairman of the neral committee directing the emphasis.

ouths Serve on Projects

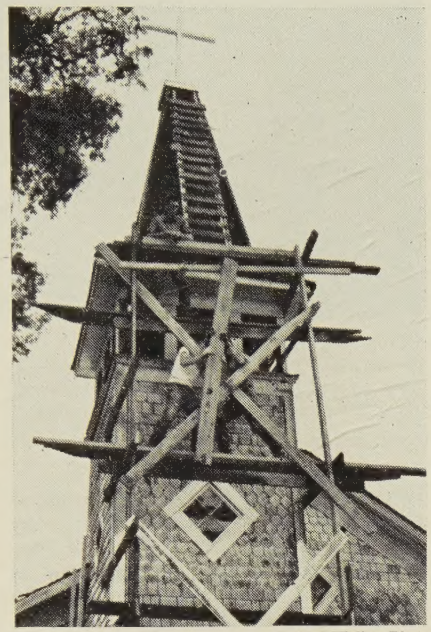
Several work and service projects have volved California-Nevada young peo-e this summer.

At Covelo work camp, a July week as spent in repairing and painting the ound Valley Church building, placing cross atop the steeple for the first me in the building's 75 years and tting acquainted with the Indian con-regation through work, worship, and creation.

Participants were under the direction the Rev. Beverly L. Davis, Jr., of urlingame included Julia Althoff of irst-Modesto, Kate Cramer, Barry Gor-on and Betty Wilson of Los Altos, net Crummey of Grace-Stockton, Petty lrod of Atwater, Martie Kurtz of First-edwood City, Sandy Moon of San eandro, Mary Pyne of Santa Rosa; Harry ngman of Palo Alto contractor; Mrs. Helen Foster of San Jose, cook and ounselor; John Sublett, summer pastor.

The annual good will exchange with Mexico this year took seven youth and our adults into Mexico for a month of visiting Methodist projects, churches, and homes, and participating in various programs.

The tour party was led by the Rev. and Mrs. Donald Cunningham of Chowchilla and Mr. and Mrs. James Porter of Albany, with youth Norma Moore of Modesto, Darla Findley of Trinity-Bakersfield, Mildred Shaner of Grass Valley, Marilyn Bolden of Santa Clara, David Jenkins of Santa Rosa, Alan Foster of Trinity-Chica and Leon Coleman of Vacaville.



Carl Walker Photo

Repair and painting of the 75-year-old Round Valley Church at Covelo were part of the July youth work camp. At work here are John Sublett, summer pastor (top), Barry Gordon, Rev. B. L. Davis, Jr.

St. Paul Holds Luau

The South Sea islands came alive one recent evening at St. Paul's Church, South San Francisco. Samoan members in the church, plus relatives and friends, produced an authentic Polynesian luau, their second one to benefit their church.

The first one was a big help in enabling the large, new fellowship hall and expanded kitchen, which in turn made possible a larger crowd this time. Sale of tickets was limited to 500.

Some of the ingredients were flown in from the South Seas for the meal, which included roast pig, baked fish, chicken, boiled bananas, fresh fruit, rice and vegetables in taro leaves.

Ernest Reid was in charge of the show in which the Samoan men danced in their native leis and lava-lavas.

Set Wesley Club Training Program, Dec. 11-13

A training program for Wesley Club counselors and students in this conference has been set for December 11-13 as one of the results of a recent regional junior-college study conference.

Representatives of both Calfornia-Nevada and Southern California-Arizona agreed on the need to move ahead in student work at junior colleges, to form campus-church relations committees in junior-college districts, to form Wesley Clubs on campuses and to appoint campus ministers.

California now has 64 junior colleges, with 183,000 students and growing rapidly.

This conference also has set a consultation among student center and conference leaders on student center finances. This will be October 28-29 at White Sulphur Springs Campground.

Morris New Lay Leader

This year's only new district lay leader in California-Nevada Conference is Robert L. Morris, partner in a San Francisco firm of consulting engineers. For the Metropolitan District, he succeeds Hugh Sherman, who served for six years.

Morris works in Trinity Church, Berkeley, as a member of the commission on stewardship and finance, pastoral relations committee and official board, and is a trustee of the East Bay Church Extension Society and of Methodist Summer Conference Association.

Mr. Morris

He and Mrs. Morris have four children.

First announcement of plans for this fall's Conference Convocation for Methodist Men came from Price Webb of First Church, San Jose, program chairman.

The gathering at Mt. Hermon will be November 6-8 on the theme of *The Christian Individual and His Responsibility*.

Bishop Tippett will bring the Sunday morning sermon. Another featured speaker will be Gen. Charles Carpenter, chaplain of the U. S. Air Force Academy.

Among recently chartered Methodist Men clubs is that of Grace Church, San Francisco, formerly a Men's Brotherhood in a united church. President is John Herald, an insurance man.

4 Prominent California Church Members Die

Four widely known members of California churches died this summer.

Mrs. A. L. Schafer of First Church, Redwood City, died June 29, just after attending Annual Conference. She was Conference president of the Woman's Home Missionary Society 1934 to 1940, aided in unification of the women's groups and was Conference secretary of promotion for the WSCS, 1941-44. She often served as a leader for training conferences.

Death came July 10 for Mrs. Olin D. Jacoby, member of Shattuck Avenue Church, Oakland, for more than 50 years. She had been a local, Conference and national officer in the Woman's Home Missionary Society and was a delegate to the 1940 General Conference.

Perce E. Allan, member since 1921 of Hamilton Church, San Francisco, died July 12. He was a retired vice-president of Tidewater Associated Oil Co., and a leader in fraternal groups. For many years he had served Hamilton as lay leader and board chairman.

Internationally known for public health work, Dr. Richard A. Bolt of Trinity Church, Berkeley, died August 3. He had served in China and Italy, as consultant to the U. S. Children's Bureau and as founder of the University of California School of Public Health.

Recent Birth

Recent parsonage arrivals include Tim Alan, born July 17 to the Clarence Bakers of Farmington; Jan Burdett and Jill Ilene, born July 13 to the Donald Bissetts of Millbrae; Karen Elizabeth, June 8 to the Robert Kinches of Laurel-Oakland; Eric Jon, July 17 to the Kenneth Porters of Good Shepherd-Richmond; Michele Elizabeth, June 15 to the Edwin Saferites of Parkwood-South San Francisco; Laura Patrice, July 15 to the William Sanfords of Paradise.

First grandchild for the Rev. and Mrs. Willard Rand of the Conference staff is Michael John, born June 30 in Honolulu to John and Dawn Ramm.

When the 1960 General Conference meets in Denver next April the above group will represent the California-Nevada Conference. Lay delegates are (seated): Robert E. Burns, Clare N. Pettit, Mrs. Ted F. Baun, G. Clifford Pettygrove, Frank Webber, and George H. Atkinson. Ministerial delegates are (standing): Elliott L. Fisher, R. Marvin Stuart, John R. Wilkins, Robert W. Moon, and Carl L. Stocking.

Marks 75th Year

The 75th anniversary of the laying of the cornerstone for Corning Church was held June 28.

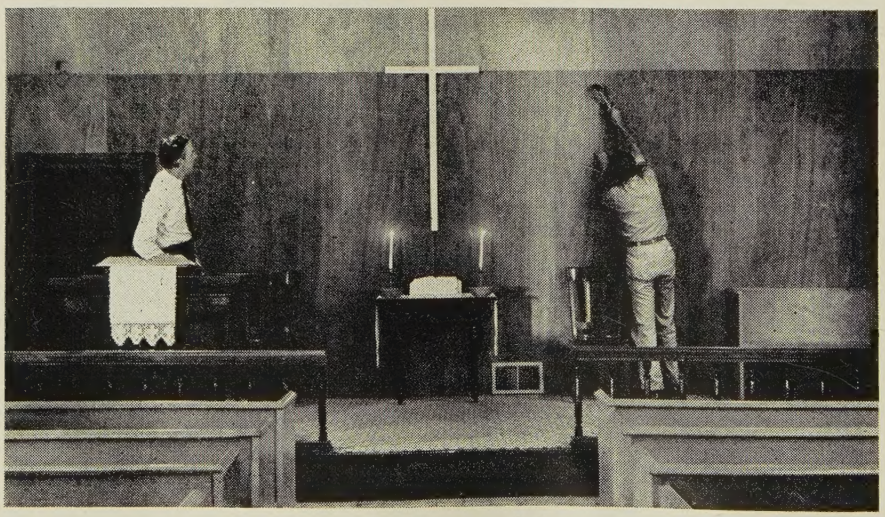
The Rev. Tully C. Knowles, chancellor of College of the Pacific, reviewed the same period of time in California Methodism, and the Rev. Leon L. Loofbourow, Conference historian, told of Corning's history.

Honor Golden Weddings

Several Methodist couples recently celebrated golden wedding anniversaries, with others exceeding the 50-year mark.

The 60th anniversary of Mr. and Mrs. Peter Hempel of Lodi was celebrated March 15. Mr. and Mrs. Horace Lee noted their 59th anniversary May 9 at San Rafael, and Mr. and Mrs. W. L. Brown of Grace Church, Santa Cruz, on February 22. Mr. and Mrs. O. W. Hiemforth of St. Mark's Church, Bakersfield observed 55 years on June 8, and Mrs. H. P. Brashares of First Church, Oakland, 55 years on June 29. Mr. and Mrs. Lloyd Zack of Porterville, celebrated 56 years on June 30.

Golden weddings have included those of Mr. and Mrs. W. Rex. Bishop of Burlingame, Mr. and Mrs. Robert Wurfel of Campbell, Mr. and Mrs. C. O. Twiford of Earlimart, Mr. and Mrs. O. E. Wiseman of First Church, Fresno, Mr. and Mrs. W. R. Larrison of Greenville, Mr. and Mrs. Aaron Swenson of Kingsburg, Mr. and Mrs. J. R. Veloske of Los Gatos, Mr. and Mrs. W. C. Webb and Mr. and Mrs. C. L. Anderson, all of First Church, Oakland, Mr. and Mrs. Henry Carter of Laurel Church, Oakland, Mr. and Mrs. James Axtell of Wesley Church, Sacramento, Mr .and Mrs. H. S. Davis of Glide Church, San Francisco, Mr. and Mrs. Frank Mueller of Temple Church San Francisco, Mr. and Mrs. Adam Halcrow of Shoreview Church, San Mateo, Mr. and Mrs. Charles Shaw and Mr. and Mrs. O. Y. Yerkes, all of Santa Clara.



In the first renovation since construction in 1878, people of Taylorville Church have completed paneling the chancel wall and painting the inside of the sanctuary. A new floor is next in planning. At left is the Rev. Carl H. Schwarzenberg.

OCTOBER, 1959 Vol. 3, No. 10

TOGETHER is an official organ of The Methodist Church, issued monthly by the Methodist Publishing House, 740 N. Rush St., Chicago 11, Ill. Publisher: Lovick Pierce.

San Francisco Area—Bishop Donald H. Tippett. Area Edition Editor—Winston H. Taylor, 83 McAllister Street (mail to P.O. Box 467), San Francisco 1, Calif.

Subscriptions: Order through your local Methodist church. Basic rate under All-Family Plan is 65¢ a quarter ($2.60 a year) billed to the church. Individual subscriptions are $4 a year in advance. Single copy price, 50¢.

Second-class postage has been paid at Chicago, Ill. and at additional mailing offices.

Exclusive publishers of the Revised Standard Version Bible

ght Win Elections

everal California-Nevada Methodists e been elected to head interdenomina- al groups, including:

The Rev. T. T. Taam of Chinese urch, San Francisco, the National Con- nce of Christian Work among Chinese America.

The Rev. Jackson L. Butler of Lodi; Rev. Norman L. Conard of Glide urch, San Francisco, and the Rev. D. fford Crummey of Grace Church, ckton, to head their cities' councils of rches.

The Rev. Allen Lewis of Buri Buri urch, president of Ministerial Associa- n of South San Francisco.

The Rev. Roy E. Wilson, executive retary of the Conference Claimants' dowment Board, president of Goodwill dustries of Oakland.

The Rev. Walter Swearengin of San ndro, president of the Bay Area Chap- of Choral Conductors' Guild and vice- sident of the national guild.

oe Kawakami of Pine Church, San ncisco, general chairman for the 1960 eting of Northern California Young ple's Christian Conference, succeeding o Kobayashi of West Tenth Church, kland.

onvocation Hears Bishop

As preacher for the first convocation Methodist theological faculties, in shville in July, Bishop Tippett said: 'Many of us, if we live long enough, ll enjoy the reward that comes only him whose years of toil have made the sert in some boy's life bloom as the se."

He reminded the 150 seminary pro- sors to remember Jesus, "who took a ndful of nobodies and so transformed em that they literally lifted the gates empires off their hinges and forced story down new channels."

vangelism in Japan

In connection with celebration of the ntennial of Protestantism in Japan, o ministers from Pacific Japanese Pro- sional Conference have been invited to l in a widespread evangelism program.

The Rev. Taro Goto, Conference super- tendents, and the Rev. Shigeo Shimada Spokane are spending from September rough early November in speaking ograms for numerous communities and lleges. Mrs. Goto will join her hus- nd for part of the tour.

An all-Nisei tour of Japan for the cen- nnial program is being arranged by e Rev. Frank Iritani of Portland.

Vin Community Honors

Community honors that have come is summer to San Francisco Area Meth- lists include these:

Elected chairmen of their school district boards—Howard Guilbert of Campbell, and Dr. Ray E. Nichols of Woodland.

Scholarship—Bill Curtiss, youth director at Centenary Church, Los Angeles, the $500 National Methodist Seminary Award as one of the two top students at Southern California School of Theology.

School honors—Wayne Wengert of San Leandro elected student body president of Oakland City College. Don Gary Hamaguchi of Grace-Livingston elected student president at Livingston High School and delegate to Boys' State. Judee Campbell of Trinity-Bakersfield named outstanding girl at East Bakersfield High School. Carol Carkeet of Epworth-Berkeley, one of two winners of Sproul Award as outstanding juniors at University of California.

Eagle Scout—Doug Ellinger of Epworth-Berkeley.

Taylor Photo

As Mrs. Pauline Noll (right) began service in San Francisco for the Division of World Missions and the Woman's Division, Miss Marjorie Merrill retired, with plans to visit next year in the Far East. Associated with the coming and going of missionaries here for more than a third of a century, Miss Merrill now resides in Santa Cruz.

WSCS Meet Draws 380

Enrollment at the Conference WSCS School of Missions totaled 380 again this year. For the first time, two sessions of the school were held with attendance almost equally divided.

Study classes and clinics were conducted for local society representatives from all over the conference. Deans were Mrs. James Catterall of North Sacramento, and Mrs. Russell Scothorn of Castro Valley.

Among the highlights of the program for both weeks was a dramatic pantomime presentation, *To Kindle the Growing Light,* written by Mrs. J. W. Carrell of First Church, Fresno, and directed by Mr. and Mrs. Arthur Farey of Central Church, Stockton.

Human Relations Meet

Participants in the late summer Methodist Conference on Human Relations, in Dallas, Tex., included two California-Nevada representatives. Song leader was C. Edward Stallings, director of music at Taylor Church, Oakland. The Rev. Hamilton Boswell of Jones Church, San Francisco, was a discussion leader.

In a co-operative effort involving several denominations and seminaries, a Laymen's School of Religion is being launched September 14 at Berkeley.

Eight instructors will take part in as many courses offered for the first term, ending October 29, according to Muriel James, dean.

Classes will be mornings, afternoons, and evenings of Monday and Thursdays, for two hours each, at Pacific School of Religion and Berkeley Baptist Divinity School.

Courses are being offered in various phases of the Bible, church history, theology, interpersonal relations in the church, Christian education.

Taylor Photo

This new seven-room educational unit of Wesley Church, San Jose, was consecrated June 14, just in time for Annual Conference use. Some classes can meet outside.

Missionaries Leave for Service in Other Lands

More missionaries have left California-Nevada for service in other lands.

Miss Mildred Althouse of Porterville Church returned in August to India for service as a medical technician. Accompanied by her mother, Mrs. Irvin Althouse, she again will be at Clara Swain Hospital at Bareilly.

From Sebastopol Church, Mr. and Mrs. Robert Eaton and their children left in August for Istanbul, Turkey. Working under the Congregational Mission Board, he will be general manager of a school and she will teach there. The Eatons have been poultry farming at Sebastopol.

Due in Southern Rhodesia this fall as a missionary is the Rev. Alexander Alvord, who served various California churches while attending Pacific School of Religion until a year ago. He was married last December in Birmingham, Ala.

Mr. and Mrs. Robert Eaton of Sebastopol and their daughters, Virginia, 11, and Elizabeth, 9, have left for missionary service at a school in Istanbul, Turkey.

Attend Pastors' School

Eighteen from California-Nevada were among the 44 pastors and other church workers who attended the fifth annual Western Jurisdiction School of Approved Supply Pastors, during August at College of the Pacific.

They are Bruce Baker of Yolo, Joseph Garcia of St. Paul's-Dinuba, William Gibson of Ferndale, Dorothy Gleason of Westlake-Daly City, George L. Green of Sutter, Raymond Huddleston of Fall River Mills, H. R. Holler of Newcastle and Penryn, James Jones of Princeton, Harry Loy of Dutch Flat, David Major of Cuyama, Chester Nelson of LeGrande, John Robie of Coulterville, Apolinar Sangalang of St. Peter's-Stockton, Dr. Paul Yee of St. Mark's-Stockton, Mr. and Mrs. William Wingstrom of Santa Rosa.

Consecrate Hall

Milestones toward more adequate building plants continue to be established by San Francisco Area churches.

The $112,000 fellowship hall of Castro Valley Church was consecrated July 12 by Bishop Tippett. The dining hall will seat 300 persons for meals.

Crescent City Church has purchased a new four-bedroom parsonage at 1168 Gainard Street. The house used formerly will be sold.

While in the process of preparing plans for its first unit, year-old St. Andrew's Church, Palo Alto, has purchased a new three-bedroom parsonage, which includes a pastor's study, at 360 Tioga Court.

Ground breaking was August 2 for the new church-school building of Selma Church. The nine-room structure, to cost some $61,000, will house all the children's departments and the church office.

Youth Elect Baldwin

Donald L. Baldwin of San Rafael Church has been elected president of the National Conference of Methodist Youth.

Baldwin, elected at the annual convention of the Conference at DePauw University, Lafayette, Ind., succeeds John Corson of Trinity Church in Berkeley, who was president the past two years.

The son of the Rev. and Mrs. Donald H. Baldwin, young Baldwin is a 1958 graduate of the College of the Pacific and plans to enter Drew Seminary in September. From 1957-1958 he was president of the conference MYF. Just recently he and his father returned from a trip around the world, visiting Methodist missions.

Elected vice-president of the NCMY is Ron Murdoff of Mapa, who is this year's conference Wesley Fellowship president. A student at San Francisco State College, he is the son of Mrs. Virginia Murdoff.

Wins Drama Contest

A Washington girl who decided to specialize in church youth work after a summer of Youth Caravaning in Northern California is the winner of the Western Jurisdiction WSCS competition for a Christian vocation drama.

She is Marlene Beckman of Marysville, Wash., a preacher's daughter who graduated this year fro College of Puget Sound and is to attend Pacific School of Religion this year. Her drama, "The Unbroken Line," will be presented for the first time October 21 at the Jurisdiction WSCS meeting in Portland.

Winner of second place was Edith McDowell of Pueblo, Colo.

Pastoral Changes

Pastoral appointment changes an nounced by Bishop Tippett includ Arthur A. Paltridge to Good Shepher Oakland; Dewey A. Knoles to assistan at Epworth-San Francisco; Lawrence R Curtis to assistant at Park-Presidio-Sa Francisco; Eleazor Echeverria to Messiah Oakland.

Walnut Creek Church was among th hosts for a series of Northern Californi talks by Miss Gladys Aylward, long-tim missionary to China, whose story was th basis for the film, "Inn of the Sixt Happiness."

Town and Country Meet

Among 1,200 participants in the Na tional Methodist Town and Countr Conference at Wichita in July were som 15 from San Francisco Area.

The Rev. Oscar Link of Eureka, chair man of the conference commissions, le the group. The Rev. Elliott L. Fisher San Jose District superintendent, wa honored with a life membership in th Methodist Rural Fellowship, of which h is national president.

Church Merger Near

Projected merger of the Japanes churches at Sacramento (Pioneer Church and at Florin came a step nearer thi summer as both quarterly conference voted to pursue negotiations.

Both churches are faced with inad equate plant. Florin needs a new sanc tuary, while Pioneer is at the center o a redevelopment program whose wreck ing crews have forced member families t move south into the area between th two churches.

Merger and building and land com mittees have been selected, representing the two congregations, to develop plans

Add 2 COP Staffers

Addition of two Methodists to th staff of College of the Pacific and on at Pacific School of Religion was an nonuced.

New administrative assistant at COP is Edgar M. Crigler, layman who ha been assistant to the president of Cen tral College in Missouri and spent 2 years in newspaper work.

The Rev. Clarence G. Spellman, com ing from the vice-presidency of Rock Mountain College in Montana, was ap pointed executive assistant in the COP department of development. He ha served several Montana pastorates.

The Rev. Charles S. McCoy, who trans ferred his conference membership from North Carolina to California-Nevada, i the new professor of religion in highe education at PSR. Dr. McCoy, who ha been at University of Florida, will head the West's first-graduate program to giv specialized training for Christian leadership in college communities.

Exclusive publishers of the Revised Standard Version Bible

Is thy heart right, as my heart is with thine? Dost thou love and serve God? It is enough. I give thee the right hand of fellowship.

—John Wesley (1703-1791)

IVE YEARS or so ago we sat in a glass-enclosed of- near Huntsville, Ala., and talked to **Dr. Wernher von un**, the rocket expert, about world peace, space plat- ns, and his long-time dream of reaching the moon the nearer planets. We asked the father of the V-2 ıg bomb why he and 116 other top German scientists se to flee from Peenemünde rocket base near the end World War II—not toward advancing Russians, but rendezvous with American officers.

As time goes by," von Braun said, "I realize that vas a moral decision we made at Peenemünde, that ıehow we sensed that the secrets should get only the hands of people who read the Bible."

Jot all German scientists could make that decision, the Russians put the first unmanned satellite into ce, even as von Braun predicted. But because, in part, he 117 who made the choice, America has not been out of the running in the race into space.

n his *Missiles and Civilization* on page 14, you'll catch evealing glimpse into the faith of the man who told "The happiest and most significant day in my life s when I became an American citizen."

As they learn, ever more, their heads are bowing vn, ever more, in adoration," writes John C. Monsma ıis preface to *The Evidence of God in an Expanding iverse* (Putnam, $3.75), a book in which 40 American ntists declare their affirmative views on religion. The between science and religion seems to be closing idly. **Howard J. Clinebell, Jr.**, whose *Star Gazing* ge 65] is this month's *Hobby Alley* feature, is asso- e professor of pastoral counseling at the Southern ifornia School of Theology. Astronomy, he says, has ved to affirm his faith in an Almighty Power.

There is no by-line on *My Daughter Takes the Veil* ıge 29]. "It would be cruel if the truth of our feelings re to get to our daughter, who doesn't suspect we grieving for her," writes the mother who penned this ving article. And so we are respecting her wish to ıain anonymous.

Our Cover: This shot of the UN building, symbol of nkind's hope for peace, is the work of John G. Ross. has taken some flowers, the East River, and the New rk skyline at sunset and woven them into a photo- ıph that is timely for UN Week, October 18-24.

—Your Editors

nuscripts: Authors should enclose postage for return—and address editorial correspondence to the Editorial Department.

ertising: For rates, write to the Advertising Department.

scriptions: Order through your local Methodist church. The basic rate under the All Family Plan is 65¢ a quarter ($2.60 a year) billed to the church. Individual subscriptions are $4 a year in advance. Single-copy price is 50¢.

Change of Address: Five weeks' advance notice is required. d old and new address and mailing label from current issue to the siness Office.

ond-class postage for Together has been paid at Chicago, Ill., l at additional mailing offices.

In this issue:

Christ by Sallman: Two More Views (Color Pictorial) 2
We Laymen Have a Charge to Keep . . Charles P. Taft 13
Missiles and Civilization . . . . . Wernher von Braun 14
United Nations Critical Issues 16
How to Live Dangerously . . . . . Dorothy Gault 17
Our Church: Built on a Rock . . . . . Daniel L. Marsh 19
Christ on the Screen . . . . . Malcolm Boyd 20
Explaining Death to Children Helen H. and Lewis J. Sherrill 23
The Thermometer in My Uncle's Church Reese Wolfe 26
My Daughter Takes the Veil 29
Unusual Methodists 30
Are We Too Soft With Delinquents? (Powwow) George E. Sokolsky 32 Bart N. Peak, Dorothy Detweiler, J. P. Stafford
Help for the Alcoholic . . . . . Everett W. Palmer 35
Nepal on Top of the World . . . . . (Color Pictorial) 37
Hymns to Live By . . . . . Doron K. Antrim 46
Close Your Eyes and See Better . . Marie Bell McCoy 47
On Halloween: The Trick Is to Treat . . . . (Pictorial) 61
Star Gazing, An Easy Lesson . . Howard J. Clinebell, Jr. 65
News of the World Parish 11, 68
When Protestant and Catholic Marry (Color Pictorial) 76

SPECIAL FEATURES AND DEPARTMENTS

Letters 6
Wicked Flea 36
Teens Together 45
Your Faith and Church 49
Light Unto My Path . . . 50
Looks at Books 52
Spiritual Efficiency . . . 57
Small Fry 59
Methodist Almanack . . . 70
Camera Clique 73

Together, *the Midmonth Magazine for Methodist Families*, established in 1826 as Christian Advocate, is published at:

740 N. RUSH ST., CHICAGO 11, ILL.

OCTOBER, 1959 VOL. 3, NO. 10

TOGETHER is an official monthly organ of The Methodist Church, published on the 15th of the month preceding month-of-issue by the Methodist Publishing House. Because of freedom of expression given authors, opinions do not necessarily reflect concurrence by The Methodist Church.

Editor: Leland D. Case • *Managing Editor:* Fred R. Zepp • *Art Editor:* Floyd A. Johnson • *Associate Editors:* Helen Johnson, Charles E. Munson, H. B. Teeter, Richard C. Underwood • *Editorial Assistant:* Else Bjornstad • *Contributing Editors:* Newman S. Cryer, Jr., T. Otto Nall, Roy L. Smith, Myrtle R. Walgreen • *Business Manager:* Warren P. Clark • *Advertising Manager:* John H. Fisher

Copyright 1959 by Lovick Pierce, *Publisher.*

Selected Bits from Your Letters

Josh Kuduntve Dun Better

BOBBY HAYES
Olney, Tex.

I hav a kriticism for Mr. Josh Billings [*Methodist Almanack,* June, 1959, page 70]. I wuld lik to inform yu thet mr. Billings kant spel rite.

Re: Badger Clark Books

J. MARSHALL PORTER
Cumberland, Md.

I especially liked Paige Carlin's article, *Badger Clark, 'Poet Lariat' of the West* [August, 1959, page 45], and the latter's poem, *A Cowboy's Prayer.* Where can I obtain books or a collection of Badger Clark's poetry?

Badger Clark's best-known book, Sun and Saddle Leather, *is out of print. But Dakota Wesleyan University at Mitchell, S.Dak., now has a few copies available at $5 apiece. Proceeds are to be used for a memorial to its distinguished alumnus.*—EDS.

Enjoys Clark's Poems

MRS. ORA CARNEY
Altona, Ill.

I was thrilled to see that lovely two-page color picture with Badger Clark's *Cowboy's Prayer* and then to look further and see that the article about him by Paige Carlin had excerpts of some of Mr. Clark's other poems. Poetry is so soothing to some of us readers that I hope you can make room for more. I also hope you sometime use *The Captain's Well* by Whittier.

Watch for Ides of October

JOSEPHINE MILLER
Plainfield, N.J.

TOGETHER is interesting from the letters—which often startle and amaze me—to the very last page. The pictures are worth the price of the subscription.

We Methodists certainly are varied and independent in our thinking—I hope it *is* thinking—and feel free to express our views. I sometimes wish Methodists knew more about what Wesley taught and what the church stands for. Maybe your magazine could do something to give Methodists a better knowledge and understanding of their church and its great aims. Too many people I meet have such hazy notions about our church.

Thank you, Miss Miller. Our best answer is to watch for the ides of October—i.e., the 15th, when you should have the November issue commemorating 175 years of organized Methodism in the U.S.—EDS.

Churches Failed Her 3 Times

MRS. J. JAMES SLAVIN
Ogunquit, Me.

I was delighted to read *Should Church Doors Be Kept Unlocked?* [July, 1959, page 33]. This is a subject close to my heart. Three times in my life I have met with a definite need to enter into God's house for communion with him; each time the doors have been locked. These were three different churches. I can hardly tell you the depression that came over me at those times.

S.S. 'SOS' from Okinawa

MRS. D. K. ENGLUND
Chicago, Ill.

Okinawa is one of the more recent fields of Methodist missionary endeavor, co-operating with the Church of the Disciples. A letter from the field treasurer, Walter W. Krider, Naha, Okinawa, reveals he would welcome "children's S. S. pictures."

Surely many churches with an abundance of pictures stored on their shelves will be glad to share them with the teachers in Okinawa. And I'm sure many readers could spare back copies of TOGETHER.

Presbyterians Enjoy Swims, Too

MRS SYDNEY A. BONNAFFON
Monrovia, Calif.

I am enclosing a cover taken from our church [*Southern California Presbyterian*] magazine. I wanted you to have it, because you were criticized for

a certain cover [July, 1957]. Remember? So from this you can see that the Methodists and Presbyterians are not so far apart in what they consider proper or wholesome.

Bomb Saved Lives . . .

FRANK HERRON SMITH
Glendale, Calif.

Lawyer Morgan's comment in *Letters* [August, 1959, page 6] about Jesus, the atom bomb, and Hiroshima interested me. Since 1905 I have been a Japanese missionary. I would have told the little girl that Jesus does not like bombs and that he did not ride with the Japanese who bombed sleeping Honolulu early December 7, 1941. The leader in that dastardly attack, Capt. Mitsuo Fuchida, later repented and became a Christian evangelist.

I believe our bombs of August 6 and 9, 1945 (Hiroshima and Nagasaki), at long last aroused the Emperor to defy the militarists and give his momentous broadcast of August 14, which shook Japan more than all the bombs and stopped the war. The Americans were already set to land at several places. Terrible bloodshed and the loss of perhaps millions of lives was avoided. My own son was in the division which would have been the first to land. He was born at Nagasaki.

He Views It With Alarm

ARTHUR R. THIEL
Madison, Wis.

It was with great regret—and alarm—that I read in *Newsletter* [July, 1959, page 11] that the Rev. John B. Hawes was requesting the creation of a Congressional commission to provide guidance in the problem of rural churches.

It seems the Church is circumventing its basic responsibilities and is deteriorating when it becomes dependent on government for the solution of its problems. Perhaps it would be better for the government to look to the Church for guidance rather than the Church looking to government.

Faith Is 'An Assurance'

MRS. ADOLPH PEITZMEYER
Wilmington, Ill.

I am confused by Mrs. Bascom's conception of prayer [*Letters,* July, 1959, page 6]. Is it selfish to ask for the welfare of a loved one? Jesus healed and even raised from death, the loved ones of those who asked in faith. He has told us to ask and we will receive. If we have faith to believe that Christ will answer our prayers, that very faith will be an assurance that our asking will not be selfish.

We Love Our Billy

MRS. ORVILLE D. EDWARDS
Dobbs Ferry, N.Y.

I've read with interest Dr. Barbour's advice about retarded children in *Teens Together* [April, 1959, page 45]. When our Billy was three months old we learned that he was a Mongoloid. When he was just a little over 1

ALL 6

OF THESE OUTSTANDING FAMILY READING VOLUMES

YOURS FOR ONLY

$3.00

(a $22.85 value)

WITH MEMBERSHIP

ALL 6 BOOKS FOR ONLY $3.00

THE FIRST EASTER — ALL THE WOMEN OF THE BIBLE
PATHWAYS TO UNDERSTANDING
YOU NEED NEVER WALK ALONE — THE JOHN WOOD CASE
and your first selection STILLMEADOW SAMPLER

CHRISTIAN HERALD'S FAMILY BOOKSHELF, Dept. 179
27 East 39th St., New York 16, N. Y.

Yes, I want to take advantage of Christian Herald's Family Bookshelf 6 books for $3.00 offer! Please send me at once the six books listed above and bill me only $3.00 plus postage and handling. Enroll me as a member of the Family Bookshelf and send me your preview each month so I can decide whether or not I want to receive the selection described. I do not have to buy every selection - only four during an entire year to fulfill my membership requirement. For each additional two books I do accept, you agree to send me another valuable Bonus Book worth up to $5.00 FREE.

Name.....

Address.....

City.....Zone... State.....

A Cordial Invitation to Join CHRISTIAN HERALD'S FAMILY BOOKSHELF

from Dr. Daniel A. Poling

Yes, we invite you to accept *all six* of the fine volumes shown on this page for only $3.00 when you join Christian Herald's Family Bookshelf . . . a rare package of delightful reading and endless entertainment for which you would have to pay $22.85 in the publishers' editions! Then, as a member, you will continue to receive for your family magnificent books of *lasting* value – volumes you will read with greatest enjoyment and keep in your family library with pride.

Your rewards of Family Bookshelf membership are unique. First, you join with us in our Crusade against immoral "literature" and join a book club that has distributed more than 200 superb titles during the past decade – not one volume of which contained a word you would not want your children to read! Second, the books you accept through membership never cost you more than $3.00 each, regardless of the higher publisher's price. You read about each month's selection in advance, and accept or reject books as you please, paying for them *after* you receive them . . . and you need take only four selections a year. Finally, you will receive a valuable FREE Bonus Book worth up to $5.00 for each *additional* two selections you take . . . thus building up an enviable family library at no cost to you!

I enthusiastically invite you to membership in the Family Bookshelf while this SIX BOOKS FOR $3.00 offer is in effect! Mail the coupon – without money – *today!*

THESE ARE THE BOOKS YOU RECEIVE

THE JOHN WOOD CASE *by Ruth Suckow.* What happens when a town's first citizen turns out to be a faker? A rare story to hold you spellbound. Reg. price, $3.95.

ALL THE WOMEN OF THE BIBLE *by Edith Deen.* As Dr. Poling says: "Never has there been anything like this!" There are 300 biographies, 52 studies. Reg. price, $4.95.

YOU NEED NEVER WALK ALONE *by Alexander Lake.* Fourteen inspiring true stories of *answered prayer* help direct your life toward abundance. Reg. price, $2.95.

PATHWAYS TO UNDERSTANDING *by Harold E. Kohn.* A most beautiful, unique book of meditations making us see how *everything* reveals our God. Reg. price, $3.00.

THE FIRST EASTER *by Peter Marshall.* All the events of Christ's Passion . . . alternately tender and tragic but always engrossing. *Must* reading! Reg. price, $3.50.

Your First Bookshelf Selection . . .

STILLMEADOW SAMPLER *by Gladys Taber.* Perhaps the most beautifully-written book for the family of the year . . . the most genuinely moving book in a decade . . . certainly the "smilingest" book you will ever read! This is Mrs. Taber's finest work. Reg. price, $4.50.

ARE YOU A "Mary" OR A "Martha?"

It really doesn't matter whether you are the active type . . . or more the silent server . . . in your church work, here is a way to

RAISE MONEY FOR YOUR GROUP

KEEPSAKE SOUVENIR PLATES That Picture Your Church

Base your fund raising project on a proven product. Thousands of churches have raised millions of dollars selling Keepsake Souvenir Plates, proving them the ideal way to finance **your** work, too.

Only World Wide Art Studios offers you such a large variety of styles to choose from . . . all decorated by our exclusive Cerama-Etch method, so that the decoration will **never** come off. World Wide's fine artists guarantee a design to your complete satisfaction, and you can order as few as 100 plates to get started.

And, only World Wide Art Studios offers you a detailed, **pre-tested** selling plan that virtually guarantees the success of your project. So don't delay . . . write today . . . for complete details that can mean so much to you and your group. No obligation . . . ever.

HOW TO SELL

WORLD WIDE Art Studios

P. O. Box 9510, Covington, Tenn.

SPECIAL CHRISTMAS OFFER

If you order before September 30, we will guarantee shipment in time for Christmas sales, and you will not be billed until January 10th, 1960.

months old, we put him in an institution. The nurses seemed to love him, but he was always in the hospital. So we took him home.

Billy, now three, goes to Sunday school with normal children, who look after him with protective kindness. We still enjoy him more than ever. He's our baby; he loves us, and we love our Billy. I know that there is pity when people first know the trouble with him, but when they know him they enjoy him quite naturally. I believe that he may be able to attend special classes for his first school years, but then, eventually, we will have to give him up.

Mt. Shuksan—An Inspiration

MRS. MAY WARRICK
Beverly Hills, Calif.

I wish to express to you my keen enjoyment of *'My Country 'tis of Thee'* [July, 1959, page 36]—especially the color photograph of Mt. Shuksan in the Cascades. To me this picture is a beautiful inspiration. I have it framed and in the place of honor in my room.

Your magazine is a treasure. Our First Methodist Church treats the membership with each issue. I have been a member over 50 years and profoundly thank the sponsors of this publication for its beauty and helpfulness.

She's for Powwowing!

MRS. JOHN SIMON
Watertown, Wis.

TOGETHER is a fine magazine, ministering to the vast majority of Methodists in a positive and creative way. Keep up the controversial *Powwows.* Issues of national and world importance definitely belong in a church-family magazine. We need to think of these things in the light of the Christian Gospel.

I don't always like or agree with everything in TOGETHER, but if I did it would hardly be worth reading.

Flowers . . . 'Loving Hands'

MRS. J. M. HESS
Sand Springs, Okla.

I read with great interest your powwow on *Flowers and Funerals,* since this year I attended the funeral of my beloved father.

In my more inexperienced days, I declared funerals to be pagan affairs. Even my father had asked that, instead of sending flowers to his funeral, people give to the Heart Fund. But do you know how I felt when the family came into the church and the front of the church was covered with flowers?

It was as if all the loving hands and hearts in the community were reaching out to help in my desperate hour of need.

Flowers Here for a Purpose

MRS. O. K. EVENSON
Waupaca, Wis.

Many ministers, I see, have written hot letters to TOGETHER about sending flowers to bereaved ones to express sympathy [see *Flowers and Funerals,* August, 1959, page 22].

But to me, Christ's placing of all the wonderful flowers on earth was done for a purpose. I have learned, through the death of my son and my husband, how much they can mean.

Why Not Beauty at Funerals?

RICHARD DUNN, *Associate Minister*
New Philadelphia, Ohio

Some letters in TOGETHER bother me. They refer to an advertisement about flowers at funerals [*Flowers and Funerals*]. It seems to me that this idea about putting the money to better use is foolish. If we believe this, then we should worship in drab churches with no beautiful sanctuaries.

Flower Bank for Churches

MRS. E. J. MOWER
Neosho, Mo.

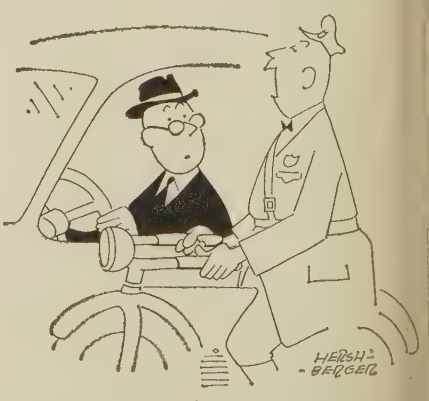
In reference to your discussion of *Flowers and Funerals,* I wish to present the plan I used when my husband passed away.

I requested florists to tell those who wished to send flowers to leave the order with them to be used at a later time for flowers in our church. This did not deprive the florists of business, and I received much happiness from it. My suggestion would be to have contributions made to a memorial flower fund so our churches might at all times have flowers for their regular services.

A Memorial Instead of Funeral

MRS. MARILYN STOUT
Sunapee, N.H.

Flowers need not be excluded from memorial services. Better to exclude that last glimpse of the departed's face,



"How about cutting down the speed and shortening the sermon today, Reverend?"

longer animated in life; better to roy the laws which demand a casket a particular quality and price; er to cast off the tradition that de- ds that the leave-taking of a per- from this world be attended with h of the pomp and circumstance ciated with college graduations.

ne most beautiful service I have nded was a memorial service for wife of a Methodist minister. It quiet and dignified; the body, with reminders of recent pain and suf- ng, had been more quietly laid y a day or so before. The friends spoke of the departed one were strict superintendent's wife and two isters. They recalled memories of py, useful days.

lp for the Small Fryers

LIZABETH SHAFFER
radford, Pa.

e enjoy TOGETHER very much. Of , our Sunday-school kindergarten been putting into use many of your ll Fry suggestions. All of them n out wonderfully!

rm *Gracias* from Chile

TAN MOORE, *Pastor*
scuela Agricola "El Vergel"
ngol, Chile

reetings from your Methodist hren in Chile! As do Methodists world over, we thoroughly enjoy r (beg your pardon—*our*) monthly gazine. Even our Chilean brethren o cannot read English appreciate ETHER.

hank you for your efforts which ng us TOGETHER. We Methodist mis- naries at "El Vergel" are proud to a part of you, as you are a part us.

Catholic Speaks Up

OHN W. McDANIEL
altimore, Md.

he news item on Pope John's pro- ed ecumenical council [July, 1959, e 69] stated that the Eastern Ortho- Church would not participate ess the entire Christian world were resented.

s a Roman Catholic, I would like nake one point that the article did explain. An ecumenical council he Catholic Church, with the Pope's roval, makes decisions binding on Catholics. Therefore, it would be ish to have non-Catholics help de- e what Catholics should do or be- e.

am quite sure that you would not nt Archbishop Keough of Baltimore any other Catholic, or group of holics, to be active delegates at one your Methodist Jurisdictional Con- ences.

lthough an ecumenical council by

Mrs. America makes delicious new

Coffee Breakers

with Fleischmann's Yeast and Bisquick®

"It's so easy to whip up these caramel-pecan rolls," says Mrs. L. Clarke Priebe of Des Moines, the new Mrs. America*. "There's just *one* rising! And mm . . . that wonderful flavor only *yeast* can give. I mean *Fleischmann's* Active Dry Yeast. It always gives me fast risings and perfect results!" **Reg. Mrs. America Inc.*

COFFEE BREAKERS

¼ cup soft Blue Bonnet Margarine or butter
⅓ cup brown sugar
1 teaspoon light corn syrup
⅓ cup chopped Royal Pecans
¾ cup warm, not hot, water
1 package Fleischmann's Active Dry Yeast
2½ cups Bisquick
2 tablespoons melted margarine or butter
¼ cup brown sugar
1 teaspoon cinnamon

Melt margarine or butter; stir in sugar, syrup, bring to rolling boil. Spread in large oblong pan. Sprinkle with pecans. Dissolve yeast in warm water in mixing bowl. Mix in Bisquick, beat vigorously. Turn dough onto board dusted with Bisquick. Knead until smooth, about 20 times. Roll into 12-inch square. Brush with 2 tablespoons melted margarine or butter. Sprinkle center third with one-half the sugar-cinnamon mixture. Fold one-third over center third. Sprinkle with remaining sugar-cinnamon. Fold remaining third over the two layers. Cut with sharp knife crosswise into strips about one inch wide. Twist each strip. Seal ends. Place in pan 1½ inches apart. Cover. Let rise in warm place, free from draft, until doubled in bulk, about 1 hour. Bake at 400° F. about 20 minutes. Invert pan immediately.

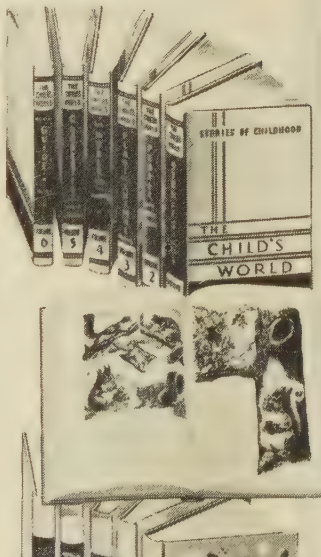
FLEISCHMANN'S YEAST—ANOTHER FINE PRODUCT OF STANDARD BRANDS INC.

The CHILD'S WORLD

Gives you more than money!

You, Too, Can Enjoy Soul Satisfying Work —and Better-Than-Average Earnings!

If earning money is important to you, THE CHILD'S WORLD has proved to be an excellent money maker. Earnings average between $100 to $200 weekly with our proved sales plan. But equally important is this fact: selling THE CHILD'S WORLD gives you a personal satisfaction of knowing you are providing a helpful, important service to the parents and children of your community. THE CHILD'S WORLD is a new, beautifully illustrated story and reference library for all pre-school and grade school children. Endorsed by leading educators and clergymen; highly praised by parents because it gives children a solid foundation for their entire education.



TAKE YOUR PLACE WITH THESE SUCCESSFUL SALESPEOPLE

Wallace Campbell of South Carolina has a solid, secure future with far greater earnings than he ever had before.

Madelene Otis of Hawaii now averages $2 to $15 hourly, and often earns above $400.00 weekly.

Ruth Kaufman, Idaho helps husband operate a farm yet earns up to $400 weekly selling The Child's World.

Gordon MacDonald of Maine, a school teacher who earns $6,000 yearly after school hours and during the summer.

Management Positions Now Open

This is dignified, one-call daytime selling that requires no investment; and you have no deliveries, no call-backs, and no collections to make. If you are 25 to 60, educated and alert, and can devote at least 20 hours weekly, we want to talk to you. You may qualify for one of the outstanding management positions open now. Write today in detail about yourself, your schooling, products you've sold (if any), and include your photo (if available) and phone number, so we may arrange for a personal interview.

Write to HARVEY J. REARDON, *President*

The CHILD'S WORLD Inc.

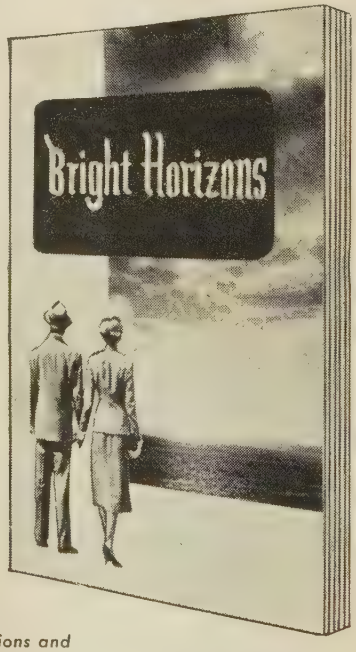
302 W. Washington St. Dept. R Chicago 6, Illinois

WHAT WILL IT DO FOR ME?

You get a dependable lifetime income paid regularly with no variation in amount. You save time, worry and expense, avoid all investment losses or trouble over a will. AND you have the joy of knowing that your money will be used to spread the gospel.

WHAT WILL IT DO FOR OTHERS?

You fulfill the Lord's command to go into all the world when you put your dollars into The Annuity Plan. Both in this country (National Missions) and abroad (World Missions) you will be feeding the hungry, healing the sick, clothing the naked and winning souls to Christ.



"**BRIGHT HORIZONS**" *is a brand new book rich in illustrations and information on missionary work at home and abroad. Answers ALL of your questions about Annuities. Gives you a broader outlook of personal advantage and wider Christian service.*

Mail Today

Dept. T10-23-9

Division of World Missions and Division of National Missions of the Board of Missions of THE METHODIST CHURCH, 150 Fifth Ave., New York 11, N. Y.
Atten: The Treasurer

Dear Treasurer: Please send me a copy of "Bright Horizons" showing steady and dependable high level returns from THE ANNUITY PLAN.

Name _____

Address _____

City _____ Zone _____ State _____

definition is a council of the whole Christian world, the Catholic Church calls her councils ecumenical because she recognizes only one Christian church—the Holy Roman Catholic Church. . . .

Your July issue was the first I ever read. I enjoyed it very much.

Who's the Author?

EDWARD J. THOMAS
Mentor, Ohio

Thank you for *And Sudden Death* [June, 1959, page 13]. As an insurance agent, I have only one suggestion to make: it should have been printed in red.

Enclosed is a poem I found in a shop newspaper, the *Ken-news*. The author is unknown.

"If Everyone . . ."
If everyone who drives a car
Could lie a month in bed,
With broken bones and stitched-up wounds,
Or fractures of the head,
And there endure the agonies
That many people do,
They'd never need preach safety
Any more to me or you.
If everyone could stand beside
The bed of some close friend
And hear the doctor say, "No hope,"
Before the fatal end,
And see him there unconscious,
Never knowing what took place,
The laws and rules of traffic,
I'm sure we'd soon embrace.
If everyone could meet
The wife and children left behind
And step into the darkened home
Where once the sunlight shined,
And look upon the "Vacant Chair"
Where Daddy used to sit,
I am sure each reckless driver
Would be forced to think a bit.
If everyone who takes the wheel
Would say a little prayer,
And keep in mind those in the car
Depending on his care,
And make a vow and pledge himself
To never take a chance,
The Great Crusade for Safety
Would suddenly advance.

Bouquet from Saudi Desert

MRS. ROBERT C. BROWN
Arabian American Oil Company
Dhahran, Saudi Arabia

I've been wanting to write to you for some time to say that your beautiful color pictures, especially of landscapes, are a welcome sight to desert weary eyes. We've lived here 11 years but I'm constantly reminded of my growing-up years in Ohio when I see such scenes as the picture with *I Would Still Plant My Apple Tree* [April, 1959, page 35].

There is always something of special interest in TOGETHER for each member of my family of six.

We have a fellowship group here representing more than 25 denominations. Many are from India. A fine publication such as ours makes one want to belong to the large church family it represents.

Together / NEWSLETTER

IME TO REVISE MARSHALL PLAN. Bishop Fred Pierce Corson of Philadelphia, back from a six-week tour of Europe, believes it is time for the U.S. to take a new look at the Marshall Plan for economic aid. "Prosperity is rapidly returning to England and Europe," he says.

HURCH MEMBERSHIP AT NEW HIGH. The National Council of Churches reports the membership of 251 religious bodies of all faiths in the U.S. in 1958 totaled 109.5 million, or a gain of five per cent over 1957. Of the total, Protestants claim 61.5 million, and Roman Catholics, 39.5 million.

ROCLAIMS NATIONAL DAY OF PRAYER. October 7 has been designated by President Eisenhower as a National Day of Prayer when all Americans should "give thanks for the bounty of Providence which has made possible the growth and promise of our land."

ONTINUED TAX EXEMPTIONS DANGEROUS. The Stated Clerk of the United Presbyterian Church in the U.S.A., Dr. Eugene Carson Blake, warns that indefinite continuation of church tax exemptions will jeopardize not only the stability of the government but could in time lead to revolutionary expropriation of church properties.

S AMERICA FORGETTING GOD? A warning that America is in danger of becoming "a nation that forgot God" was given Southeastern Jurisdiction laymen recently by Bishop Arthur J. Moore of Atlanta. One evidence of this, he said, is that "the Sabbath is now more of a holiday than a holy day."

ONOR MINISTER AND LAYMAN. Old St. George's Church in Philadelphia [see Three Historic Methodist Churches, June, 1959, page 37] will celebrate the 190th anniversary of its first meeting in its present building November 24 by awarding its first annual St. George's Award to the minister and layman who have made the most outstanding contribution to the work of The Methodist Church.

IBLE POPULAR. A shipment of Bibles, donated by the American Bible Society for display, had to be flown to the U.S. Exhibition in Moscow to replace copies removed by visitors or damaged by constant handling.

(More church news on page 68)

You can lend a hand on the campus!

Through church-supported colleges, universities, theological schools, and Wesley Foundations, The Methodist Church is providing Christian education to thousands of America's future leaders.

You may share in this work through an annuity gift to the General Board of Education.

Under the annuity gift plan, our Board pays a lifetime annuity to donors of any amount invested from $100 up. After the annuity obligation has been fulfilled, the principal becomes a part of the permanent funds of the Board for its work in Christian education.

This provides the donor a dependable lifetime income (for himself or for another) ranging up to 7.4 per cent, depending upon the annuitant's age. Tax deductions may be taken on the principal and on the income.

An annuity gift makes a safe and profitable investment. It contributes to a work that endures. A copy of our booklet, "The Joy of a Lasting Gift," which fully explains our annuity gift plan, will be sent you on request.

TREASURER,
GENERAL BOARD OF EDUCATION
THE METHODIST CHURCH
P. O. Box 871, Nashville 2, Tenn.

"Because I was always scolding, my doctor started me on Postum!"

"Guess I was pretty awful, always telling the kids to hush. But I felt so edgy that their noise made me want to scream.

"Finally I went to the doctor. He said my trouble might be too much coffee. Some people can't take all the caffein in coffee all the time without upsetting their nervous system. He suggested I try Postum instead because Postum is 100% caffein-free . . . can't upset anyone's nerves.

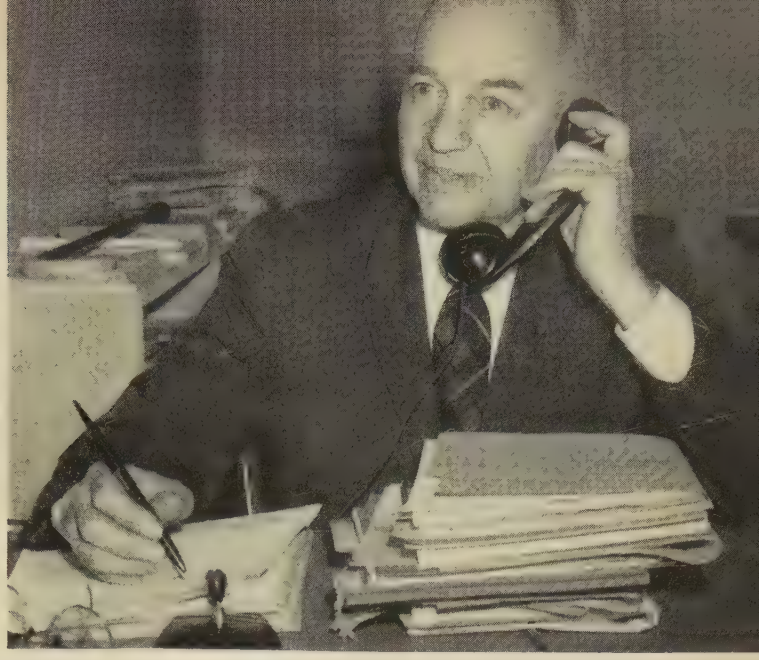
"I tried Postum for 30 days, like he said. And did it help! I was more relaxed all day, slept better all night, too. And Postum tastes good. Why don't you try Instant Postum for 30 days? You'll keep right on drinking it because you'll like the way it tastes and the way you feel."

Postum is 100% coffee-free

A product of General Foods

We Laymen Have a Charge to Keep

CHARLES P. TAFT



Mr. Taft, a leading Cincinnati attorney and ex-mayor, is a former president of the Federal Council of Churches.

AGAIN AND AGAIN we hear that this day of wrath calls for a spiritual revival, with the church of Christ as its fundamental resource. Conflict between men and nations, apparent abandonment of long-revered moral and ethical standards, and conflict within the Church itself demand Christian inspiration.

What is it that the Church is supposed to offer us laymen facing critical issues in daily life? If Christian beliefs are really essential, how can they help us face up to pressing problems at home and abroad?

Among doctrines shared by most Protestants is one which is as fresh today as it was in the early days of the Reformation. Our Protestant predecessors insisted on the royal priesthood of the whole body of Christian believers. Through Jesus, they said, each person has a direct approach to God, without intervention of priest or saint.

This is the almost mystical conviction that somehow, in some way, on issues that are basic, individual souls can come to conclusions which in the long run will indeed work something of the will of God. This requires the venture of faith for each of us that this will of God may perhaps be spoken by someone else, even someone we don't especially care for. By this receptive colloquy, our world could be made into a community of individual children of God who, if given a chance to understand the choices, would want his will to prevail. This belief is clearly the basis for the development of political democracy as we Americans understand it.

We Christians follow a Master who gave us a counsel of perfection. That ideal of perfect living is the fascinating goal that wins the allegiance and lifelong effort of every true Christian. But our immediate concern is not usually how to establish God's kingdom on earth today, tomorrow, or next week. In fact, the theologians tell us this is not permitted to us sinful humans in this world. Our daily problem is how to produce that step at a time that moves toward the goal for which we long.

This humility in searching for God's will, and this willingness to take short steps so long as they are forward, is sometimes condemned as "compromise." But this kind of compromise is what might almost be called an invention which grew throughout Protestantism in the small, independent congregations of the 16th and 17th centuries and made democracy possible. It was arrived at by devoted Christians in the days when the Reformation was not history, but a living, dynamic reality.

Each layman has a charge to keep: to listen for the voice of God speaking personally to him. But he must listen, too, for the possibility that the same voice speaks through others. My thesis is a paraphrase of what Jesus told us are the two great commandments: "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself" (Luke 10:27).

We can find solutions for today's pressing problems if we hold firmly to our belief in the divine capacity of human personalities, in direct touch with God, to work out the needed answers together. We must realize that God may be using other men also, with beliefs somewhat different from ours, as his instruments in achieving his eternal plans.

By WERNHER VON BRAU
World-renowned rocket pio
and developer of U.S. miss

Missiles and Civilizatio

Does man belong in space? A famous scientis who's opening the way answers: 'Yes

ONE by-product of the ongoing missile race between Russia and the U.S. is an increasing hesitancy among many conscientious Americans about the rightness of venturing into space. A feeling appears to be growing that perhaps man has no business trying to extend his domain beyond earthly limitations—that space exploration is an affront to God.

This feeling is a natural outcome of the military orientation given to all discussion of space penetration and rocket research. But it ignores one basic lesson of human history: *technology is the key to liberating man from his bondage to physical labor so that he may devote himself to the development of his mind and spirit.* And space travel is the ultimate development in technology.

During the first half of the 20th century we came to accept mechanization so completely that we had pretty much stopped thinking about the implications of each new advance. Then came the first satellite —launched by a military and political rival—and suddenly we questioned everything in our society: educational system, industrial strength, international policy, defense strategy and forces, our science and technolog and even our people's moral fibe

Technology became the subject great public concern. But all th concern was directed toward o military safety; before long tec nology, in the public mind, becan almost synonymous with defense.

In the field of rocketry, compe tion now is being carried on in least two defense categories—milita and propaganda. Each new advanc whether militarily useful or not, pr vides material for the battle of wor and a challenge to the opposition prestige.

n the realm of moon shots, for tance, both Russia and the U.S. ve demonstrated that they have hardware to reach the moon, but problems of control and accuracy tremendous.

To hit the moon, the last stage of rocket must have great accuracy. the moon orbits around the earth, travels one lunar diameter each ur. In a 50-hour flight to the moon error of one hour, or two per cent, the precalculated transfer time ll cause the rocket to miss.

t requires excellent marksmanship fire a rocket and strike this rela-ely small, moving target 239,000 les away. All guidance equipment d timing computations must be remely accurate. It is one thing, n, to send experimental rockets r certain distances. But when you k about satellites and moon shots, are in a different ball park. tually, it is of little scientific value rely to place a tin can on the on's surface. There may, however, propaganda value in splashing moon with fluorescent powder or oding a flashlight charge on im-ct.

But this scale of desirability and nificance distorts the true scientific tivation for making moon shots d experimental space flights. The erriding military considerations ve led many people to equate the e into space with the race for mic supremacy, dominated by nsiderations of destruction.

It would be a fatal error to deny e military and political implications space experimentation in both the fense and propaganda fields. We n never afford to let a totalitarian te lead us in a field of such tre-ndous potential. Neither can we ford to repeat our miscalculation the effect upon the uncommitted tions of a major scientific break-rough, such as the launching of utnik I.

T would be just as fatal to the ng-term development of our cul-re and civilization if we came to el that the sole justification for ace research was the attainment of military standoff with the Soviet nion similar to the hydrogen-bomb alemate which exists between the o powers at the present time.

For the desire to explore space lies at the heart of all humanity's striving for release from bondage to physical labor. It is the technology which has changed the tools of road building from hundreds of sweating men with picks and shovels to gigantic machines, each run by a single operator. It is technology which is changing the tools of automobile production from crews of men monotonously tightening bolts to machines controlled by engineers seated in air-conditioned offices. And it is technology which in the years ahead of us will gradually release more of man's time for pursuit of understanding and beauty.

The fear of the nuclear bomb, the restlessness of modern city life, the standardization of many consumer goods, and the resulting leveling effects on tastes, fashions, and even opinions—in fact, all the unpleasant aspects of technology—have caused many people to preach a return to the simple, homey life as the only escape route from destruction open to the world today.

Such a return, however, is impossible. Once having entered upon the road of technology, no civilization can turn back. The old pattern is destroyed in the development of the new. It would be economically impossible for the U.S. to resume its 18th-century status as an agrarian nation. The only way to overcome the present difficulties of our technological culture is to pursue the goals of technology with even greater zeal and determination. This means that new ideas, new discoveries, and new inventions must continually be fed into the system. A most fruitful source of such discoveries is the research done out of plain curiosity.

It is impossible to foresee all the applications and possibilities resulting from exploratory scientific research. The history of technological development is filled with cases of scientific stumbling upon discoveries of enormous utility at a time when the chances seemed nil.

Nowhere is this truer than in the realm of space research. Greater than the pressing needs of military defense or national prestige is the driving force of scientific curiosity, or the desire to know. Ultimately, it is this desire to know which provides the impetus into space.

It is, of course, possible to guess at some of the many constructive uses of space satellites and rockets. Increased knowledge of weather and of radiation effects upon our health will be among the first fruits reaped. Greatly speeded world-wide communication via satellite message relays should be another gain. With travel to other planets, we will see beneficial exploratory missions of biologists, geologists, map experts, and very possibly interplanetary expeditions made by our mining prospectors.

BUT such guesses as these do not really matter because when we have mastered space travel, civilization will reap benefits now unthought of. The only question we may really ask is whether man will know how to live in peace and safety with his new-found powers.

The same rocket which can carry instruments to the moon can also, with slight modifications, carry a nuclear bomb over an intercontinental range. The choice of which pay load to place in the nose of such a missile doesn't lie in the hands of the scientists who builds the rocket; it is determined by the ethical standards which prevail throughout the world. There is one thing certain:

If the world's ethical standards fail to rise with the advances achieved by technology, we will perish.

Technology and ethics must go hand in hand. While technology controls the forces of nature around us, ethics control the forces of nature within us. But while technology is a mere 150 years old, the problems of ethics have occupied the minds of the world's greatest thinkers for centuries. I think it is a fair assumption that the Ten Commandments are entirely adequate, without amendments, to cope with the problems of using technology, both present and future.

What is lacking is not an ethical standard but sufficiently tight, day-to-day application of the standard we have. This lack stems from our separation of science and religion, a separation which manifests itself in the belief that scientific enlightenment and religious belief are incompatible.

It is one of the greatest tragedies

Amid mounting world tensions, peace-loving peoples will mark UN Week Oct. 18-24.

United Nations Critical Issues

NEVER since a war-weary world banded together to form the United Nations 14 years ago has that international organization faced graver crises than it does today. Fittingly, Americans will join with millions of others in far-off lands to mark UN Week October 18-24 and, high spot of the observance, UN Day October 24. For facing the global diplomats as they meet in the striking glass-fronted structure portrayed on our cover are a host of grave problems, high among them these six:

Outer Space. Despite the absence of Russia, a UN committee has been delving into the possibility of international action on outer space. Scientists want agreement on such topics as re-entry and recovery of space vehicles, sharing of launching ranges, and use of satellites to improve world-wide weather forecasting and communications. A legal advisory group already has been tackling such problems as liability for injury and damage caused by space vehicles. The General Assembly will study the committee's findings for possible definitive action. Meanwhile, the way is left open for participation by all nations in exploration and use of the space frontier. [For further discussion of the problems of space, see *Who Should Own the Moon?* May, 1958, page 10.]

Disarmament. This is one of the oldest—and toughest—UN problems. While statesmen debate, onrushing technology poses new perils. Ireland now is suggesting that the General Assembly study ways to prevent wider dissemination of nuclear weapons. The Irish government fears that use of such weapons by a small state, or even a revolutionary group, could spark a general war.

Refugees. The General Assembly must decide whether to continue to help 1 million or more Palestine refugees, four out of ten of whom are under 15. A temporary UN agency has been providing food, shelter, health services, and education, and has been helping them to become self-supporting. However, its mandate runs out June 30, 1960. Pending repatriation or resettlement of the refugees, Secretary-General Dag Hammarskjold wants the agency continued.

New Nations. Mother Africa will give birth to four new nations in 1960. Their admission to the UN would bring membership to 86. Three are UN trust territories: French Cameroons, to achieve independence January 1; French Togoland, April 27, and Somalia, under Italian administration, December 2. The fourth will be Nigeria, a British territory, due to become self-governing October 1. Also, the UN will send a mission to the British Cameroons, a trust territory, to supervise plebiscites on future status.

Algeria. Last year a resolution on Algerian independence, sponsored by Asian and African nations, failed by one vote to obtain the two-thirds majority of the General Assembly. Its key paragraph recognized "the right of the Algerian people to independence." This year some of the same sponsors have submitted it for reconsideration. They warn that the Algerian situation remains a threat to international peace. France, however, contends the problem is a domestic matter outside the UN's scope.

Laws of the Sea. In recent years, several disputes have developed over the width of territorial waters and fishery limits. A 1958 UN conference on the law of the sea produced no agreement, but another is planned next spring. Meanwhile, a related issue, the juridical status of historic waters, is also on the General Assembly agenda.

of our time that this dangerous erro is so widely accepted; yet we nee look no farther than our educationa system to understand why. We giv to our children a tremendous amoun of factual knowledge without tellin them what we do not know. We fa to tell them of nature's mysteries an the infinite number of unexplaine miracles in the universe; and in s failing, we deny them the perspectiv of humility.

Nothing has retarded human prog ress more than idolatry of ou achievements. By adoring our ow scientific achievements we will ki humility, the mother of any tru scientific progress. And by adorin our technological advancement, w kill the desire to come up with still better product. In this countr we have seen how our public com placency slowed missile developmen down to a walk, thereby putting ou defense program in grave peril.

For all the scientific enlightenmen of the last two centuries, we know c more mysteries in nature today tha when the technological revaluatio began. Science has in no way don away with God; it has only broad ened the frontiers along which w can see his wonderful works. Scienc has not taken God away from man man has taken God away fro science.

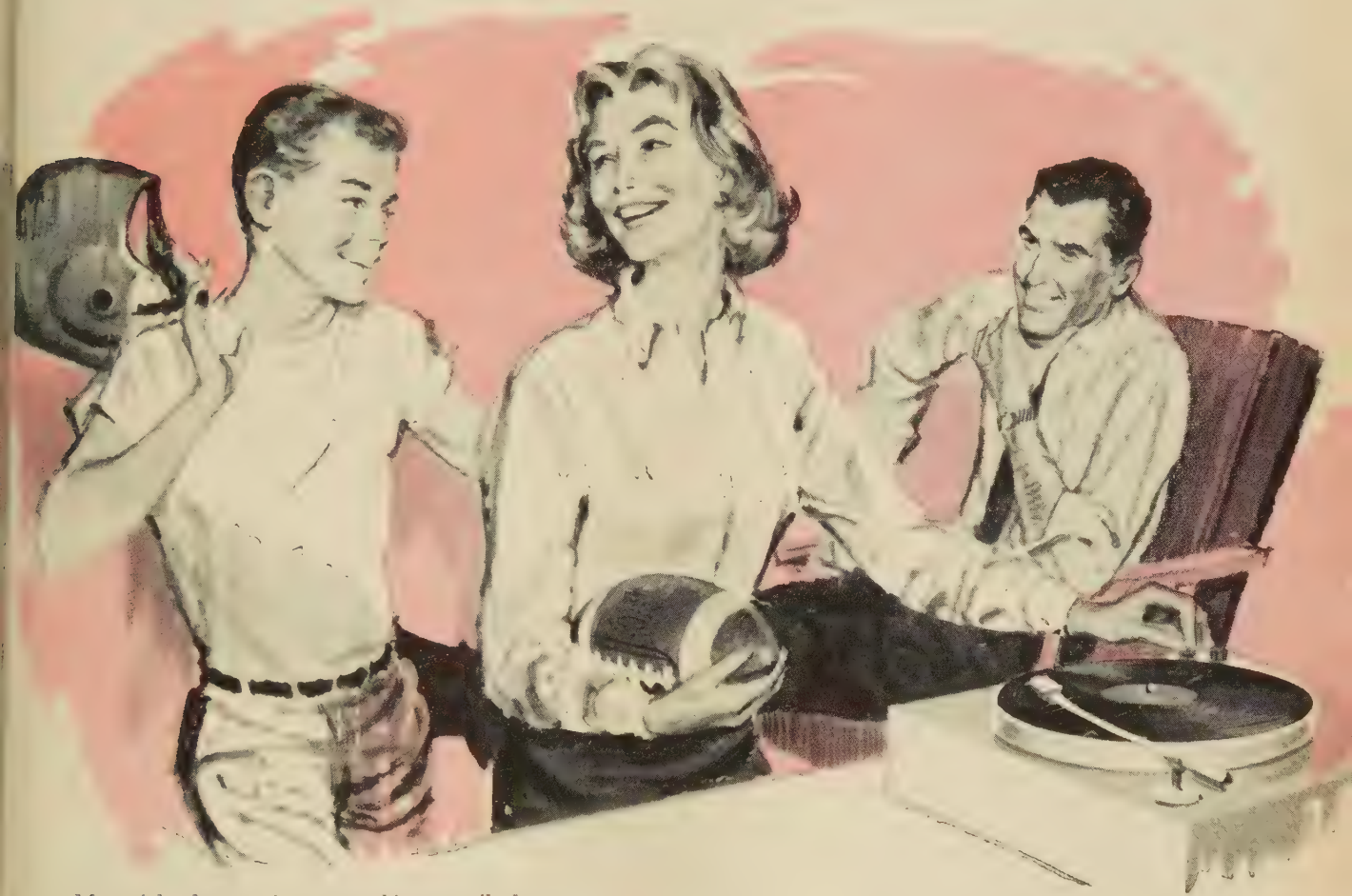
As we probe farther into the are beyond our sensible atmosphere, ma will learn more about his environ ment. He will understand better th order and beauty of creation. H may then come to realize that wa will avail him nothing but catastro phe. He may grasp the truth tha there is something much bigger tha his one little world.

Before the majesty of what he wil find in space, he must stand i reverential awe.

There is, then, no question o man's belonging or not belonging i space. He belongs wherever hi knowledge and skills can carry him As his technology advances, it wil free him to devote more of his tim to thinking and dreaming; it wil enable him to raise civilization t new levels. When space flight free man from the final chains of gravity it will open to him a new and wonderful experience of God's truth It will open to him the gateway t heaven.

How to Live DANGEROUSLY

can hardly wait for football games and I'm dying for our -fi components to arrive. I've changed from conveyer belt to companion.



Mom felt she was just a machine—until she learned to share the family's fun.

y **DOROTHY GAULT**

WHOEVER it was said, "A little learning is a dangerous thing," couldn't have been a wife and mother. Consider that day last fall. I was scrubbing the kitchen floor when the phone rang. Careful not to step into the pail of detergent solution, I picked up the receiver.

"Mom?" It was our 15-year-old Gary. "The coach is holding a meeting for the mothers of the football players at the Y tonight."

"Great!" I thought to myself, snatching at one of the twins who was turning all the range controls to high. "A session with a coach is just what I need."

"He'll draw diagrams of the plays and show movies of the last game." The newly deep voice vibrated with

all the enthusiasm of a potential star.

I tried to inject some into mine. "What time?"

"Seven-thirty."

My heart sank. I'd have to hurry the two youngest children through their baths, wash the dinner dishes, and drive across town, all in an hour. And I was as interested in football as I was in the preservation and encouragement of the common cold.

AT dinner Gary and his dad hashed over the last gridiron clash while I helped the twins, Chris and Con, mop up spilled milk, and dished up dessert. When I finally sat down, father and son were still engrossed. A heavy, dark mantle of martyrdom settled about me. I was nothing more than a conveyer belt, endlessly supplying hot food, clean clothing, and bandages. It took a sudden guided missile, zooming from one twin to the other, to rouse me from my gloom.

It was Gary's night for rifle practice so he rode with me to the Y. "Watch it, Mom!" he barked as we headed for the last major intersection. "That light's going to turn red." (He has an imaginary brake and accelerator on his side of the car, and reads all the traffic signs in the voice of doom.) I wanted to remind him I'd been driving before he was born, but conveyer belts don't talk back. I was really sunk!

On arrival, we parted for our separate destinations. Mine was a lounge filled with chattering women. All of us quieted down, though, when a dynamic young man strode to the front of the room and looked us over. "I'm Coach Timmons," he announced, "and you are the prettiest group of mothers it has been my pleasure to address." His smile revealed a set of stunning white teeth.

We straightened in our chairs. Long-suffering expressions changed to eager, bright-eyed ones. You could almost hear the years slither away onto the tile floor.

"Your boys are green," he continued, "but there are the makings of a fine team in them. A player must, first of all, be intelligent. The days when any muscle-bound, oversized slob could be a star are gone. Quick thinking, speed, and spirit are the requisites now."

Our backs unkinked another notch. These were our boys he was describing.

The coach explained the formations. He drew diagrams on a blackboard and showed movies of the boys, running the film forward, then backward, to catch a particularly brilliant block or tackle. There were a few giggles at first, then the room was so quiet you could have heard a slip strap break.

I knew that all the mothers were thinking the same thing. This wasn't just a childish game. It was a complex contest requiring strategy, snappy reflexes, and nerve. We didn't learn as much as we wanted in one meeting, so Coach Timmons set up another for the following week. Quietly, almost reverently, we filed from the room.

Gary met me in the entrance hall. He looked different, somehow. Older, more responsible, taller. "Learn anything?" he asked, beaming.

"A lot," I replied enthusiastically, "but there are more questions I'd like answered."

"Kick off," Gary grinned. "I don't know everything about the game, but I'll do my best."

All the way home we discussed his old love and my new one. Not once did he stamp on his imaginary brake or screech "Stop!" at an intersection. We spoke, not as mother to son, or child to tyrant, but as contemporaries. It was downright exhilarating.

At bedtime my husband emerged from the bathroom with a dash of tooth paste on his upper lip. That was when I shot off the salvo, saved for this moment. "Congress Center will use the unbalanced T against us next Friday," I said, like Mata Hari reporting enemy troop movements to a superior.

Jack's unseeing, spouse-type expression disappeared. "They will!" he exclaimed. "What defense is Timmons planning?"

"The wall," I snapped back.

"I don't know that one," he said, absorbed. "What is it?"

I was no longer an outsider. Armed with a little knowledge, I was right in the thick of things. And I intend to hang onto my new position.

Just last week I had another unexpected chance to live dangerously. From behind the classified section of the paper, Jack announced, "Here's a used hi-fi set for sale." After a lengthy pause, he added, "I wouldn't want someone else's components though. I'd rather select my own."

"My goodness, yes," I said, wondering what, in heaven's name, components were. "There's something *personal* about them," I added, beating a hasty retreat upstairs.

The next morning I left the twins with Mother, checked the week's cleaning in the broom closet, and hurried down to Hi-Fi Haven. It was in the basement of a florist's shop and, even in daylight, had to be lit with fluorescent fixtures. The furnishings consisted of a lumpy couch and an overstuffed chair, *circa* 1927. Every inch of wall space was occupied by speakers, amplifiers, and automatic changers. Haunting music seemed to come from all around, wrapping the room in a cloak of sonic beauty.

A fellow with a dedicated look and close-cropped hair switched off the turntable and greeted me. We had a fascinating talk and listened to several records, he perched on the chair I sitting on the couch. My head and handbag were stuffed with hi-fi lore when I left.

Back home, I flew at the cleaning but at dinner I was composed. With dessert, I crisscrossed my opening to Jack over the children's impassioned argument about whose turn it was to clear off the table. With quiet dignity, I inquired, "Were you thinking of a 12-inch woofer and a compression-type tweeter?"

He nodded. "With level control. Do you think we should have a 30 watt amplifier?"

I shuddered, thinking of the loose plaster in the living-room ceiling, then answered judiciously, "For a perfectly balanced reproduction, yes."

Jack followed me to the kitchen still talking components. I handed him a towel and he dried the dishes without realizing what he was doing. I had to admire my own craftiness.

On sober reflection, though, maybe the joke is on me. Just as I have found I can hardly wait for the Friday night football games, I'm dying for our hi-fi components to arrive. But surely, a little knowledge isn't *always* a dangerous thing. Not when it has transformed me from conveyer belt to companion.

OUR CHURCH: Built on a Rock

By ***DANIEL L. MARSH***
Chancellor, Boston University

AND I tell you, you are Peter, d on this rock I will build my urch."—Matthew 16:18.

Perhaps no passage in the Bible s been debated more than this tement of Christ to his disciple, mon Peter. What did Christ mean? as he saying that he was founding Church upon Peter as an in- ridual, as some believe?

I don't think so. Read in context d with understanding, it becomes ar that Christ was saying his urch was to be founded, not on ter the person, but on the faith hich Peter had confessed. Christ's ple statement has been mis- erpreted merely because Jesus was dulging in alliteration and poetic taphor—or, one might almost say, un or play on words.

For proof, we need to analyze the storical record of that day over 00 years ago. A band of 13 men d gathered at Caesarea Philippi oday the modern village of Bani- s in southwestern Syria. Nearby as Mount Hermon, crowned with rnal snows, its base gushing forth e waters that form the Jordan ver. Jesus, the leader, wanted to k with his followers about events knew would happen soon in rusalem. Among the 12 with him as Simon Peter.

Jesus first asked his disciples, Who do men say that the Son of an is?" The group replied, "Some y John the Baptist, others say ijah, and others Jeremiah or one the prophets." Then Jesus asked, But who do you say that I am?" mon Peter answered with his im- ortal statement of comprehension, You are the Christ, the Son of the ing God."

Jesus was pleased with this ardent pression of faith. He praised it as revelation from God. Then he said, "And I tell you, you are Peter, and on this rock I will build my Church, and the powers of death shall not prevail against it."

This conversation is a matter of record. In evaluating it, we must remember that many of Jesus' utterances were poetic—more compactly true than the same thoughts expressed in simple prose, but more difficult to understand. He often used a metaphor—words or phrases which literally denoted one object or idea in place of another. At various times, for instance, he described himself as "the Good Shepherd," "the Vine," "the Light of the World."

To understand the metaphor Christ used in addressing Peter, it is vital to know that in New Testament Greek two different words can be translated as "rock": *petros,* meaning a fragment of rock, and *petra,* meaning the great, underlying bedrock. What he said, in effect, was this: "And . . . you are Peter (*petros,* or a rock fragment) and on this rock (*petra,* or living bedrock) I will build my Church." Jesus set these two words in opposition to give his statement emphasis.

What was the *petra,* the bedrock, to which Jesus referred when he set it in contrast to Petros, the name he had given Peter? The Church fathers took *petra* to mean Christ himself or Peter's confession of faith —not Peter as an individual. Martin Luther's view was that Christ, in speaking those words, pointed to himself as the bedrock on which his Church would be built. This is in harmony with St. Paul's declaration, "No other foundation can anyone lay than that which is laid, which is Jesus Christ."

There are some who insist that Jesus founded his Church upon Peter the man. They have built a whole ecclesiastical superstructure upon that definition. They say that Peter became the first bishop of Rome and transmitted this authority to a continuing line of Roman bishops. This would make the present bishop of Rome the deputy of Christ, custodian of all temporal power, and ruler of the only true Church.

The simple truth is that no primacy of governing authority ever was vested in Peter. Not a trace of it can be found in the New Testament; we have only tradition, not history, for the contention that Peter was in Rome at all. Furthermore, it was not until the fifth or sixth century that the paramount importance and power of the so-called "successor of Peter" ever began to be distinctive of the bishop of Rome.

So it is with the rock on which the Church is founded. Had Jesus been asked, he might have amplified his statement to Peter this way: "On this *petra*—this faith which you have affirmed, this faith personalized and given heart and voice by men and women like you—on this bedrock I will build my Church." In other words, Christ addressed Peter, not as an individual, but as a type person having the spiritual characteristics by which a great number of individuals later would be classified together under the name of his Church. His Church would be composed of ordinary men and women whose characters had been shaped into Christ-likeness through their faith.

When Jesus said, "On *this rock* I will build my Church," he announced the formation of a fellowship bound together by the faith which Peter had confessed. And that faith, "You are the Christ, the Son of the living God," is the bedrock of the true Church.

Only once in 31 years has a performer dared to undertake the role. Now at least four U.S. motion-picture companies will portray

CHRIST ON THE SCREEN

By *MALCOLM BOYD*
Author of Christ and Celebrity Gods

NO LIVING PERSON knows how he looked—except that he was clothed in flesh. Painters have painted their dreams of him; but none has fully captured his likeness. Man has sought to portray him, and producers have employed shadows, lights, symbols, and vague outlines to characterize him; still, no one has been able to say, "Behold the Man!" *

This problem, the casting of Jesus Christ, has been one of the greatest challenges to the motion picture industry. Ever since the first motion picture in 1894, the mysterious, demanding role of Christ has tested producers, directors, writers—and, most of all, performers who dared to tackle the part.

From 1927 to 1958, only one major Hollywood production (*Day of Triumph,* in 1954) had offered the public a Christ portrayal. Now one motion picture in which Jesus of Nazareth appears has been completed, and three more are planned.

Producer John Farrow has announced plans for filming *The Son of Man,* tentatively described as "a multi-million-dollar project." Fulton Oursler's *The Greatest Story Ever Told* will be produced by Twentieth Century-Fox in 1960. A third film dramatization of the life of Christ, to be made in Spain, is planned by Producer Samuel Bronston.

Lloyd C. Douglas' *The Big Fisherman,* the epic of the apostle, Simon Peter, has been produced by Rowland V. Lee of Universal-International Studios. Christ's presence, except for a distant shot of the Sermon on the Mount, is indicated only by a shadow and a voice.

There have been sporadic "celluloid" Christs since 1912 when the English actor, R. Henderson Bland, undertook the role in *From the Manger to the Cross.*

The renowned director, D. W. Griffith, gave film history a conspicuous Christ portrayal in *Intolerance,* a 1916 epic depicting intolerance as the cause of wars and a prime mover of the world in all ages. As his devic Griffith used four stories: the Judean story, or the life o Jesus of Nazareth; the medieval story, a dramatization o the war between Catholics and Huguenots in 16th century France; the fall of Babylon, story of the ancie world; and, for the modern story, a dramatic confli between capital and labor. Griffith depicted the organize opposition of the Jewish rabbinate to Jesus and his revolu tionary "new law" as his example of ecclesiastic in tolerance.

Thomas Ince, another of filmdom's foremost veteran cast George Fisher as Jesus in *Civilization,* also in 191 In this production Ince employed allegory in a tale o the supernatural and depicts Christ wandering in a plac called "Borderland," an area located between earth an eternity. The plot concerns a Count Ferdinand who, in sea battle, refuses to fire a torpedo which would ki soldiers in any enemy ship. After a struggle with h own men in the submarine he had invented and wa commanding, Count Ferdinand is drowned.

Finding himself in "Borderland," Count Ferdinan meets Jesus who announces that he will reappear upo earth in the form of the Count, to preach peace. Th *Moving Picture World's* review of June 17, 1916, co tained this succinct comment: "What we see there by no means clear, though it is weird and picturesque.

Mary Pickford made a picture in 1926 called *Sparrow* In her role of Mama Mollie, Miss Pickford is seen in cold, dark barn, holding on her lap a sick child. Fallin asleep from exhaustion, Mama Mollie does not see wha the audience sees: the back of the barn dissolving, revea ing Jesus walking on a hillside with a flock of shee Jesus strides into the barn, lifts the child from Man

Robert Wilson won wide acclai in 1954 for portraying Christ in Day of Triumph *Humbled by the demanding role, Wilson said he was awar that no man could hope fully to portray Jesus*

* This dilemma of artists was discussed by Dr. Dwight E. Loder, president of Garrett Biblical Institute, in *How Did Jesus Really Look?* (illustrated by portraits, old and new) in the first issue of TOGETHER [October, 1956, page 38].

Mollie's lap and returns to his sheep. As he does so, the hillside dissolves and the back of the barn is seen again. Mama Mollie awakens to find the child in her lap is dead. At first she is horrified. Then, as if recalling Jesus' visit, she smiles thankfully.

In 1926 there was a Christ portrayal in Metro-Goldwyn-Mayer's *Ben Hur.* The actor playing the role is never seen in close-up. Instead, you see in the distance, in the crowd packing the route to Calvary, the Christ-figure in flowing white robe as he struggles along with the heavy cross.

A study of this scene reveals all other persons are clothed in dark garments. Along the route three women of Jerusalem kneel and ask the Christ-figure (out of camera range) for blessings. The screen reveals "the hand of Christ," with the sleeve of the white robe held over their heads. In a night scene at Calvary, the camera shows the feet of the crucified as Roman soldiers gamble beneath the crosses and a few mourners remain in the gathering darkness.

The classic motion picture of the life of Christ is still Cecil B. DeMille's 1927 production of *King of Kings.*

According to a conservative estimate, *King of Kings* has been seen by approximately 900 million people. It is still shown about 1,200 times annually in the U.S. alone. A missionary in India replaces his old print every three years; he has shown the picture to 125,000 persons. More than 600 prints of the film are in world-wide circulation, and each Lenten season clergymen in principal cities throughout the world sponsor its showing in local theaters.

During the shooting of the film, H. B. Warner, who earned a niche in Hollywood's hall of fame for his portrayal of Christ, was ordered to spend his time in solitude. DeMille wanted him to be "as reverent toward the role as was humanly possible." So, Warner ate his meals alone and wore a veil to and from the dressing room. Both Warner and DeMille died recently.

Between 1927, when DeMille produced *King of Kings,* and 1954, when the Rev. James K. Friedrich produced

Cecil B. DeMille's King of Kings, *filmed in 1927, still averages 1,200 U.S. showings annually.*

Day of Triumph, Hollywood tended to show Chri only as a shadow, a light, a symbol, a back, or a vag outline. Robert Wilson's Christ portrayal in *Day Triumph* was the first since Warner's. For 27 years n studio or actor had attempted so momentous a tas In its review a Hollywood periodical commented: "N acting role could possibly be as difficult as that of pla ing Jesus. Robert Wilson undertakes it and does a r markably good job. An actor of limited experience, b possessing depth and power, it will be interesting to s where he goes from here."

DURING the shooting of *Day of Triumph,* Wilso expressed his deep feelings in undertaking the role.

"Realizing that no man could give a full portrayal Jesus," Wilson said, "I decided to suggest only enoug of his character to permit the viewer to complete th portrayal in his own heart. From his own experience Christ, and using his own personal insights into Jesu personality, the viewer would be able to use the facets my interpretation as guideposts to his own composit picture of Christ."

Wilson's favorite scenes, he said, were those depictin the Last Supper and the forgiveness of Mary Magdalen

"In the crucifixion sequence—and especially in th words spoken from the cross—I realized that such delicate thing as a mere change of expression coul entirely change a meaning for an audience," Wilso explained. "My answer in interpretation lay in stud prayer, and more prayer—leading me, again and again to the conviction that this particular enactment was th best possible way, the only way possible to convey th significance and truth. Always I felt that my portray was being guided by a power outside myself."

A voice out of the past explains in a graphic way som of the complexity an actor must feel in playing the ro of Jesus Christ. The complexity lies not only in th demanding role itself, but also in the wonder and eve the glamour of mystery which surrounds it.

R. Henderson Bland, the British actor who portraye Christ in 1912 in *From the Manger to the Cross,* le behind a most interesting memoir about the day when on location in Palestine, he was portraying Jesus on th way to Golgotha:

"I shall never forget the day I toiled along the Vi Dolorosa with the huge symbol that has carried th message of mercy through the ages. Great crowds stoo for hours in the blazing sun and lined the walls an covered the roofs of the houses. The crowds around m carriage were so dense that police were told to keep th people back. When I left the carriage to take up m position in the scene, a way was made for me with n word said. Women stepped forward and kissed my robe.

One would someday like to see a major motion pictur relate the story of Christ—told with the camera *as* Jesus In this way an actual portrayal of Jesus by an actor coul be eliminated; only the problem of finding a voice t take the place of His voice, would remain. Yet even i such a cinematic undertaking as this, one would be com pelled to answer a question of the first magnitude:

"How do persons and situations appear to be, throug the eyes of Jesus Christ?"

hen the shadowy hand summons a loved one into the Vast Forever, how do you explain it to a child?

Explaining Death to Children

By HELEN H. and LEWIS J. SHERRILL

ONE OF THE most difficult of all problems for the modern parent is that of being able to help his child meet the hard places of life in such a way as to grow stronger by having lived through them. Perhaps the most dreaded of these is the child's first encounter with the death of a person he loves.

We have lived through a generation when parents tended to shield children from any contact with death. The parents commonly have not been able to speak of death in factual terms. They could not say simply, "He has died." They found themselves speaking of "the departed

What is death? What makes people die?" These are the questions youngsters are sure to ask and the parents must answer.

one" who has "passed on" or "gone to sleep."

Of course, we intended it as a kindness to children, thinking we could spare them. Thus the child was often sent away to stay with a friend or relative when death was imminent in a household, and was permitted to return only after the funeral. But in reality, the child was being denied the right to share a deep emotional experience with his family; he returned to his home with a flood of questions which were hush-hushed when he sought to understand and share in what had taken place.

What should be done in such cases is, of course, a matter of judgment based on the circumstances. If the dying person is being treated in the home and there is an atmosphere of great suffering, of confusion, and perhaps of hysteria, the child might well be sent to stay with an adult who can view the situation with balance and confident faith. If the older members of the family, however, are reasonably composed and accept the situation in a Christian spirit, he should be allowed to stay at home. He will not, of course, be in the sickroom at a time of crisis.

The same principle holds with funerals. Nowadays these are usually brief and dignified. A child old enough to understand may well share in a service honoring the life and memory of someone close to him. The revelation of the things that finally count in a person's life may be a strengthening experience for him. There should, however, be assurance that the members of the family will act with restraint.

Too often we have shut out our children from the two greatest mysteries, birth and death. We have long ago commenced trying to mend this mistake as far as birth is concerned. But not so concerning death. Even psychiatrists have seemed reluctant to talk or write about death, but an examination of recent literature suggests that this attitude may be changing.

One of the most important of the recent studies was made in Budapest. There Maria Nagey studied 378 children to discover what are the child's theories concerning death. She found that between the ages of three and ten a child tends to pass through three different phases in his ideas about death. The young child, from about three to five, denies death as a regular final process. To him, death is like sleep; you are dead, then you are alive again. Or like taking a journey; you are gone, then you come back again. For this reason, a child of this age may seem callous when he is told of the death of a member of the family. He may express an immediate sorrow and then seem soon to forget.

Between about five and nine, it was found that a child tends to personify death, not yet accepting it as a final process. Not until around nine does a child begin to recognize death as inevitable for all persons and as something that can come to him. Other studies made in this country have brought out the same general line of thinking.

The investigations held in Budapest showed three main questions in a child's mind concerning death:

1. What is death?
2. What makes people die?
3. What changes are there in a person after he dies?

Or, to use the phrasing we most commonly hear from children, "What happens to people when they die? Where do they go?"

In attempting to answer these questions, we must keep in mind the age of the child and his concepts of death.

For the very young child, an experience similar to death—as he understands it—comes every day. Indeed, it may come many times each day, as when Daddy goes to the office, when Mother goes to the grocery, when Brother goes to school. A child may cry brokenheartedly for awhile, for the person he loves has gone. But presently Mother, or Father, or Brother comes home again. After a time a child comes to believe that the person he loves will always come back again.

When a very young child encounters the permanent going away which we adults call death, one who loves that child can probably take his best cue from remembering the family scene at the daily parting. There a child's anxiety or panic is relieved if another person who genuinely loves him is present to keep the feeling of security from being completely broken up and to answer the child's questions truthfully but simply.

Similarly, when there is a permanent going away, a child's first need is not a theory of death but a sustaining affection which becomes a source of reassurance. Then questions about the death of a loved person can be answered simply, factually, without evasion.

As a child grows older, however, he learns that there is a going which is final. What makes people die? And what happens to people after they are dead? How can we answer such questions in the light of the New Testament? And how can we make the great teaching that is there comprehensible to the minds of children?

The New Testament knows two kinds of death: death of the body, which it does not regard as extremely important, and spiritual death, which is regarded as unrelieved tragedy. Spiritual death is a mature concept and probably beyond the comprehension of children.

In seeking to explain physical death to children, we have two areas of concern: the factual and the interpretative. In the factual area we draw upon any knowledge we possess, whether from scientific sources or from common observation, and share this knowledge with children. The core of the explanation is that the body has ceased to function. We may wish to say, for example, that the heart cannot beat any longer, the body was tired and could not do its work any longer, or to make some similar statement.

Preparation for an interpretation of death begins with the first religious concepts a child gains from his parents and teachers. There is a God; God is a loving spirit; God's love transcends human experience;

READER'S CHOICE

Once again, we share with you a fine, informative *Reader's Choice* feature (reprinted from the October, 1951, issue of the *International Journal of Religious Education*). Tell us about your favorite article. If first to nominate it, and it is used, you'll receive $25.—*Eds.*

od can be trusted. In the New estament interpretation of death o points stand out: the body has ed, but life has not ended. In talk- g with children when we wish to are this interpretation, the princi- l point is that the essential person still living and is still surrounded God's love. We will not phrase it that way, but children as young the kindergarten age are capable grasping this concept.

THE way in which this can be ne in a family is beautifully illus- ated by William Henry Hudson in s autobiography, *Far Away and ng Ago* (Dutton, $3.95). As a ung boy, he was thrown into con- rnation by the death of an old dog e family loved and he realized for e first time that death must come to . When his mother sensed the ild's disturbance, she had a long k with him, during which she ared with him the Christian under- nding of death. She put it this ay: the part of me that says "I" es on living, but the part of me at was my body goes back to the ound.

The way in which the same inter- etation can be given to children the church school is well exempli- d by Pauline Best in an article in *he Journal of Pastoral Care* pring, 1948). Billy, a kindergarten y of five, had died suddenly the ght before and it was felt wise to terpret this event to the children n Sunday morning. They had loved lly, and one by one they began say what they had loved in him. he list which they finally compiled as:

1. Billy always came on time.
2. Billy smiled a great deal.
3. Billy shared the sandbox.
4. Billy wasn't naughty during prayers.
5. Billy liked to sing.
6. Billy liked to race around the room when the teacher wasn't looking.
7. Billy liked church school.
8. Billy was fun.

Then Miss Best helped the chil- en see that the things they remem- red about Billy are still with God; at God is still loving Billy just as uly as Billy's father and mother.

The second prevailing question children ask is, "What causes death?" There are many popular ideas about the cause of death which often do great damage if used with children. There is, for example, the notion that "God took him" or "Jesus wanted him." These ideas commonly attribute the cause of death to God, and we run the risk of picturing God as an enemy who may strike us down.

Under such teaching a child sometimes develops an intense hatred of God which he then fears to express, with the result that he has an unnecessary burden of guilt to carry. Instead, we should draw upon concepts which we have already tried to give the child, i.e., God is always with people in life and continues to be with them in death—not as a judge or policeman, but as a loving father. We must avoid linking suffering and death with sin and punishment.

Any normal child sometimes has feelings of intense hostility toward another child or an adult. If that person dies, the child may then feel that his thoughts have contributed to the death of the person and that he is responsible. Commonly he is not able to tell anyone of his hostility or feeling of guilt. If a child seems to have an abnormal reaction of this kind, professional psychiatric help should be obtained.

In explaining the causes of death, we have to deal with three common ones: accidents, disease, and old age. In explaining these causes to children, it would seem wise to state the simple facts. By considering immediate, rather than ultimate, causes a child's attention is turned to the human elements of mistakes and poor judgment; to the lack of sufficient scientific knowledge; the need for better preventive measures, and so on. His own desire to take part in changing these human causes can be encouraged.

There remains a fourth great cause of death: war. Here, also, parents and teachers ordinarily wish to keep the child's concept of cause within the realm of human relations. This immediately raises further profound issues, but there seems no valid reason why a child should not share with his adults in their feelings of outrage that such things should be and in their determination to do all that is possible to find ways toward peaceful solutions of human difficulties. By all means, avoid blaming one particular nation or people (the "enemy") for the death of a loved one.

What changes take place after death? Here, even more than elsewhere, we are in the realm, not of knowledge, but of hope. It seems wise to be as simple and frank with our children in this area as we seek to be in all others so that together we may rejoice in our hope without laying claim to knowledge which we do not possess.

There is one great article of hope in the Christian confessions of faith, and that is the continuation of life through eternity. There seems no reason why we should withhold from our children the knowledge that this hope exists and that it has always been a central point in Christian faith.

As for the details of life after physical death, it is well to recognize that we are in the unknown. Yet perhaps it is common among Christians to believe that we shall know each other, shall keep forever our comradeship with our beloved, shall be active in service without handicaps or pain, that life will be completely good, and that we shall dwell consciously and without interruption in the presence of God.

In this area of hope it is most important to help the child develop a trust in God and his creative purpose. As he learns to trust God in life, he comes to know that we can leave what happens beyond death to God in the confidence that he has made it good.

ANYONE who has known the love of God in life has passed beyond mere hope. He has attained to the certainty that God's provision for our need in life or death is greater than we should know how to ask for, or even to imagine. This sense of certainty we can share with our children. It is a North Star for us; it may be for them as well.

Reprints of this article are available from the Office of Publication & Distribution, National Council of Churches, 120 E. 23rd St., New York City 10, at 5¢ each, $3.50 per 100.

On a far-off tropical isle, I finally came to realize the true significance of . . .

The Thermomete

By REESE WOLFE

WHEN I WAS 17 I was sent to a small college in California to be near my uncle, a Methodist minister in a neighboring city. I didn't know it then, but it was the beginning of a journey that would ultimately take me halfway around the world to a tiny island in the Sulu Sea—and to a lesson I might have learned much more easily right at home.

My uncle's outreaching mind and greatness of heart made religion a living reality to be used and shared in everyday life. He exemplified what I thought of as a man of God. But from my point of view there was a flaw in his character that put a near-fatal strain on my youthful idealism: he also was a practical man who got things done. Each Sunday in the great new church he and his parishioners were building by their fund raising, I sat watching a tall board, painted to look like a thermometer, mounted off at one side near his pulpit.

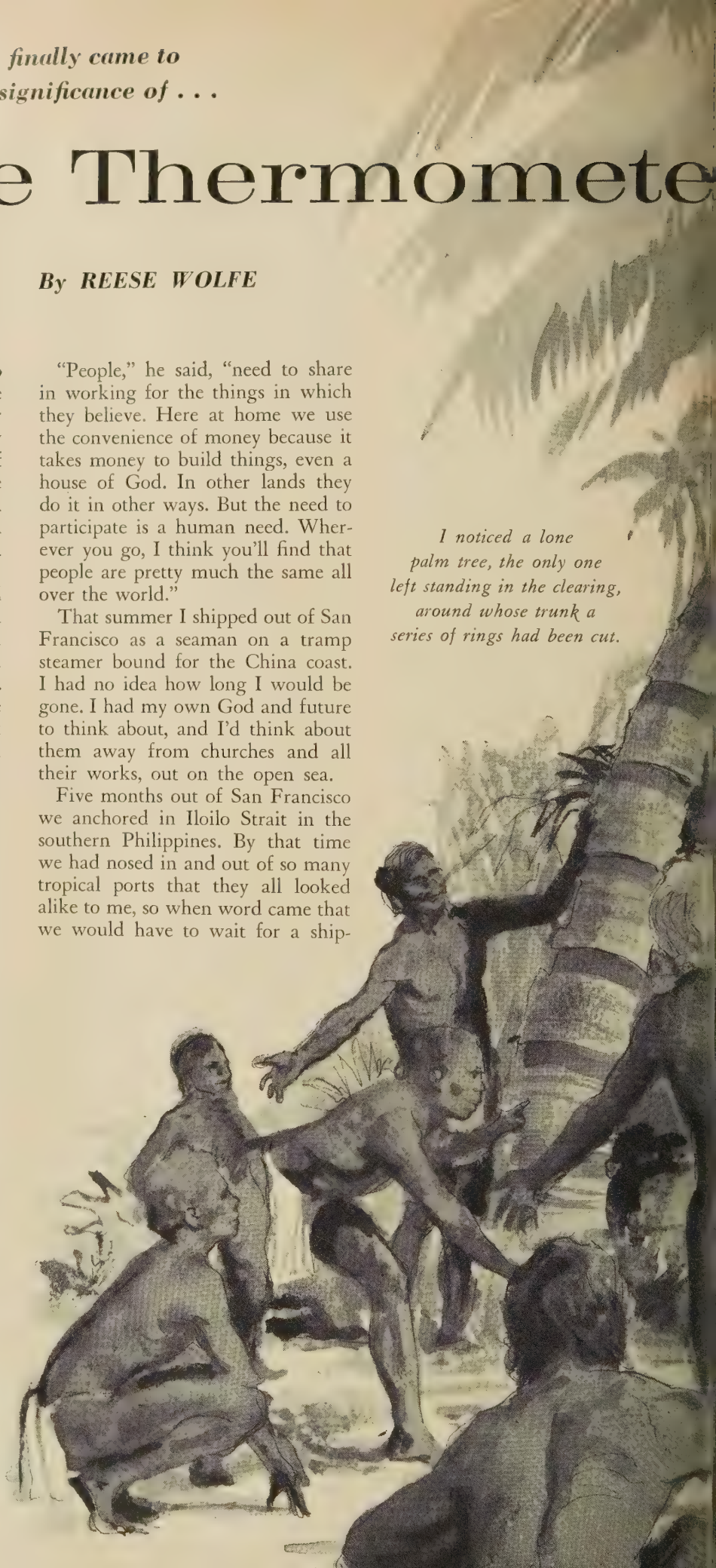
At the thermometer's base a spool of red ribbon unrolled to simulate the climb of the mercury as the donations came in. My uncle was an eloquent speaker, and the higher rose the ribbon the longer and more eloquent became his sermons—and the more I suffered. As the ribbon climbed, my emotions climbed with it, from embarrassment, to disillusion, to indignation, to rebellion. I blamed my uncle's moneyed flock, which allowed him to auction at the pulpit his greatness of spirit in exchange for the member's pinchpenny gifts to God. In my compassion for my uncle I despised them all.

At the end of the college year I announced to him that I would not be back. "I'm going to sea to get away from all this moneygrubbing," I said. I hoped I hadn't hurt his feelings, and when he put his arm around my shoulder I was relieved.

"People," he said, "need to share in working for the things in which they believe. Here at home we use the convenience of money because it takes money to build things, even a house of God. In other lands they do it in other ways. But the need to participate is a human need. Wherever you go, I think you'll find that people are pretty much the same all over the world."

That summer I shipped out of San Francisco as a seaman on a tramp steamer bound for the China coast. I had no idea how long I would be gone. I had my own God and future to think about, and I'd think about them away from churches and all their works, out on the open sea.

Five months out of San Francisco we anchored in Iloilo Strait in the southern Philippines. By that time we had nosed in and out of so many tropical ports that they all looked alike to me, so when word came that we would have to wait for a ship-



I noticed a lone palm tree, the only one left standing in the clearing, around whose trunk a series of rings had been cut.

n My Uncle's Church

ment of timber to come down the river I resigned myself to a week of heat and boredom.

One afternoon, alone on the poop, I lay in a patch of shade and idly watched an outrigger canoe full of half-naked, brown-skinned boys laboring with paddles and a limp sail to get clear of the shelter of Guimaras Island across the strait. A sundown shift of air was stirring, and when they had worked free of the flat calm along the opposite shore I could hear them laugh as their languid sail pushed them along without help from their paddles. I longed to be with them.

It was clear that they were islanders, not townspeople from Iloilo. From what I had seen of Iloilo, there was nothing to tempt me to return. The place to be was out sailing on the strait or, better still, swimming from the palm-shaded island beach on the opposite shore.

As the boys drew closer, one of them shouted something I couldn't understand. It was my chance and I took it. I motioned for them to come about. To make my meaning clear, I flung a line over the stern. They cheered and waved, maneuvering to come under the counter, and as they skimmed beneath me I slid down the line, had the good luck to land in their boat, and was off.

Since none spoke English, I smiled around at them to show my gratitude. There were six of them, the oldest at the tiller not looking to be over 15 and the youngest couldn't have been over 12. They had grown suddenly shy. I was not only the oldest among them, I was a foreign sailor off a big ship. But they were eager to show that they, too, were sailors, and soon they had their ungainly craft winging into the sunset like a chip on a flood tide.

Off the southern tip of the large island were several smaller ones, and by sign language they made me understand that one of these was their home. Eagerly I persuaded them to take me there.

As we came about and headed inshore I was overjoyed to see that we were steering a course for what looked like a storybook island. It was the kind I had read about, imagined, and longed for—and just about given up hope of ever finding in all these seas. From the beach it looked white and green—dazzling white sand and bright green trees that became a jungle climbing to a peak topped by a tall palm. Nobody came here, so far as I could see, and nobody left except to sail or fish in the sheltered waters of the strait.

We slept on the beach that night, my first away from the ship since leaving home. I lay awake, listening to the surf and gazing up through the palms at the stars. In spite of these familiar sights and sounds, I had never felt so far away from everything I had known before. Next day, as I roamed the trails with my companions in search of coconuts, everything continued to be gratifyingly strange to me, stranger than what I had hoped to find from reading books. Nothing had a name I had ever heard before—the odd-tasting fruits farther inland, the brilliant flowers hidden in among the fantastic umbrellalike ferns, the sudden jungle sounds of unseen living things.

We found the coconuts, finally. I was high in a tree, trying to reach an especially large one, when with warning cries my companions came tumbling down from their trees. I saw a grown man in a breechclout running toward us, shouting and brandishing a vicious-looking pitchfork—clearly an outraged farmer.

I hadn't realized we were raiding

a private coconut patch, but I knew it now. Dropping my coconut, I half slid, half fell to the ground and bolted down a steep trail after the others amid a welter of bounding coconuts abandoned in our panic. It was a shameful waste, especially since I was hungry. So, determined to have at least something for my trouble, I managed to scoop one up on the run.

WHEN we had outdistanced the farmer and the others saw my trophy, they were delighted. Suddenly it was all very funny. They laughed and capered about, mimicking the farmer, and made me out to be quite a fellow. The oldest, the helmsman of the outrigger, invited me to come with him to his village.

They had preserved their ancient ways there, perhaps because of what they had seen of civilization on the opposite shore. I was surprised to find that in spite of their isolation they were friendly people. They were small and brown and wore almost no clothing, but they were graceful, with large, soft eyes and a talent for expressive gestures. They spoke with their eyes, their facial expressions, their hands, and with subtle movements of their bodies, making their meanings so clear that when I thought about it afterward it was hard to believe I hadn't actually talked to them.

They were athletes, too. At home I could hold my own with most good swimmers, but earlier that morning in a swimming race from the beach to a bight of land some quarter of a mile distant, to which my companions had challenged me, all of them, even the 12-year-old—if he was 12—had left me trailing in their frothy wakes.

My friend, like the others in the village, lived in a thatched hut on stilts, reached by climbing a ladder. With his mother and father and innumerable brothers and sisters all squatting on the floor around a large cooking pot full of I-don't-know-what mixed with rice, I took my turn at dipping up my meal with cupped hands. We ate without speaking, only our eyes exchanging convivialities. When we had eaten our fill, the pot was emptied through an opening in the floor for the pigs waiting at the ground level below.

That night I slept in their hut. The entire house was one room and we slept on mats spread on the floor over palm leaves and ferns, the sisters on one side, the brothers and I on the other, with the parents between. I would have preferred the beach again, not so much for reasons of modesty as because of the vivid odors of cookery, pigs, and humans that permeated the close night air, but I was aware of the honor being done me by their hospitality.

In the morning when I made it known that I must return to my ship, my sailing companions reached some kind of agreement among themselves. Motioning me to follow, they set off up a steep trail outside the village. To me, a sailor out of the habit of walking, it was hot, pointless labor, until we had pushed our way through a last tangle of leaves and vines and I saw, across a clearing, the entrance to a cave. It was not an ordinary entrance, but a man-made archway of coral, white and gleaming in the sun. The broad approach of crushed sea shells was not yet completed. From the crude tools lying about, together with piles of shell and unused coral, I judged the work was still in progress.

Surprised as I was by the entrance, I was not prepared for the cave into which my suddenly subdued companions led me. As my eyes adjusted from the tropic glare outside, I found myself in a blue-green grotto of faintly glittering stalactites that hung from the ceiling like gigantic icicles and stalagmites which thrust up from the floor.

The abrupt change to the dim, quiet coolness was awesome. When a candle was lighted on a stone pedestal—the only man-made ornament in the place—the whole cavern sparkled with the reflected light. I had seen the Blue Grotto under the isle of Capri, a noisy place full of shouting boatmen and sight-seers, but in this jeweled chamber, small, remote, silent, with the iciclelike formations joined from ceiling and floor to form dancing pillars of fire in the candlelight, I knew I was seeing this place as God intended it to be seen.

One by one, beginning with the oldest boy, my friends stood a moment with bowed heads before their simple altar. It was done quickly, naturally, without embarrassment. To me, watching them, it was like being in a chapel made for all men and all creeds when the world began. It would have been easy to pray in here to all their gods, who is the same God, everywhere, in everything.

Conscious that the others were watching me, I was struck then by the knowledge that all that had gone before—my sleeping on the beach with them, our swimming race, the raid on the farmer's coconuts, my overnight stay in one of their homes—had been their way of finding out if I were worthy of this place. Not knowing what else to do, I shook hands all around—much to their amusement, as handshaking was evidently not their custom.

Outside again, we were about to start back down the trail when I noticed a lone palm tree, the only one left standing in the clearing, around whose trunk a series of rings had been cut, spaced up the trunk about a foot apart. Curious, I went over for a better look. In one of the rings near the top a large wooden peg had been driven as some kind of marker. With enthusiastic pantomime, my companions acted out for me the labor of the villagers for their place of worship—the chopping of trees in the clearing, the carrying of heavy baskets of coral up from the beach, the crushing and laying of shells for the walk, the digging, the building—and with each phase of the work completed, the peg in the tree trunk was moved up, ring by ring, toward the top.

AS I stood watching my friends act out their pantomime, too many ports of call, too many months at sea, stood between me and thoughts of my uncle for me to experience a shock of revelation. But something stirred in me, some vague sense of a shared experience. And somewhere on the long voyage home the sure knowledge came over me that I had witnessed on that far-off jungle island the truth about the thermometer in my uncle's church.

Adapted from Reese Wolfe's The Monkeys Have No Tails in Zamboanga, *published October 5 (Regnery, $3.50).* *© Reese Wolfe, 1959.*

My Daughter Takes the Veil

A poignant human document from a mother who prefers to remain anonymous.—Eds.

. HE MORNING SKY is as den as my heart, with a chill rain nting in from the northeast. I ow I must avoid thinking of the ings which will bring on the slow, ter tears. I pick up some back ues of Together to look again at e lovely photographs.

Suddenly the title, *Methodists Be- me Catholics & Vice Versa* October, 1958, page 21 | leaps out at e. Here it is, set down coolly and ethodically, the rate of exchange tween two great religions.

I wonder how many readers think those figures as people. How many ow of the loved ones' hours of ief and regret; the heartbreak that ngs over most of those families, ethodist as well as Catholic?

For a week now, I have been sort- g out, discarding, and packing way all the earthly possessions of a arly loved daughter. How can I row away those crude snapshots e made when she got her first mera? The program of the play e was in? The autograph books ith messages from teachers and iends . . . "When you're married d the mother of twins, don't come me for safety pins"?

Here's her high-school class ring d the pretty shoes she bought only month ago. And her clothes, her cord collection, her books—more an 20 years of life to sort and dis- se of.

You see, my daughter left a week go to enter a Roman Catholic con- nt. She has no further use for any these things.

Yes, we shall see her again, as ten as possible. We parted lovingly d I write cheerful letters nearly every day. Just yesterday I sent her a box of homemade cookies.

But the step she took when she embraced Catholicism has led her into a world that is strange to us, and now the gate has nearly closed. There's only a crack through which we'll catch occasional glimpses of a familiar form robed in unfamiliar black.

The bewildered grief of our family reaches from aging grandparents—who loved the chubby baby, proudly watched her grow to womanhood, but now fear they'll never see her again—to brothers and sisters who are good Methodists and work in their church, as she once did; to uncomprehending nieces and nephews, who can't understand any of it, down to her father and me. He and I keep saying to each other, "If only I had been a better parent, or had spent more time with her," as we try to find the answer to an insistent, "Why?"

As her mother, my sorrow is mostly remorse. I think of the things I might have done or said which would have steered her life differently. My sins of omission and carelessness ride my shoulders and goad me with a cruel spur.

Here was a sensitive child who needed much reassuring love and security. Had I paused to love her more demonstratively when she was small, maybe she wouldn't have turned to the Roman Catholic Church for comfort and assurance when she grew older. Had I taken more time to help a plump teen-ager choose more flattering clothes and hairdos, maybe she would have had the companionship which, in her loneliness, she found in the nuns. If I had gone with her to get books and had helped her find answers when she first began to question, instead of sending her to an overworked minister, perhaps she wouldn't have felt rebuffed.

I always left religious decisions to the individual child, teaching tolerance of others' beliefs. Perhaps if I had stressed Methodism more, the other church would not have seemed so inviting.

I put on a placid face to the world. To the curious I say, "She would never have married, anyway; she set her goals too high. This way she will always be lovingly cared for, even in old age. She will get more education and do worth-while work. She will not forget her family. She worships the same Trinity we do, even repeats the same Apostles' Creed. . . ."

Thus speaks my mind, logically and sensibly, but my heart drips sorrow as I lay a garment that she wore only a week ago in the box for the Salvation Army, put away her music medal from high-school days, and drop a lipstick-smeared tissue in the wastebasket. I can't throw off the feeling she is as far gone as if death had claimed her.

Why do I share this most personal sorrow with strangers? I really don't know. Maybe it is an emotional catharsis, a public flagellation for my past errors. Maybe I intend it as a warning to other parents.

Whether any good comes of it, I hope it makes clear that changing churches touches many lives besides those who make the move. And the pain it brings in its wake lashes Methodist and Catholic alike.

WINNER. For outstanding short-wave services, Dan Hoover holds an Edison citation. But who's at the mike now? Tinker Bell—one of his 10 pets.

HE HELPS HAMS. Dan Hoover's enthusiasm for amateur radio is as contagious as measles. In half a dozen years it has infected more than 50 other residents of Hillsboro, Ill.

An electrical engineer who became W9VEY in 1953, Hoover promptly tutored his wife, daughter, son, and daughter-in-law so expertly that they soon became licensed hams, too. In short order, his enthusiasm enlisted other recruits, ranging in age from 11 to 65. Currently, most of his spare hours are filled with free lessons for these budding amateurs.

But he has time for other activities, too. He's served Hillsboro Methodist Church in every way from lay leader to choir singer, with a decade in his present post of Sunday-school secretary-treasurer. (Mrs. Hoover is superintendent.) He also enjoys two other hobbies: pets (eight parakeets, one canary, one squirrel) and poetry writing. His greatest reward? Seeing a trouble-tempted teen-ager level off on a steady course because of a newfound interest in—you guessed it—amateur radio.

Unusual Methodists

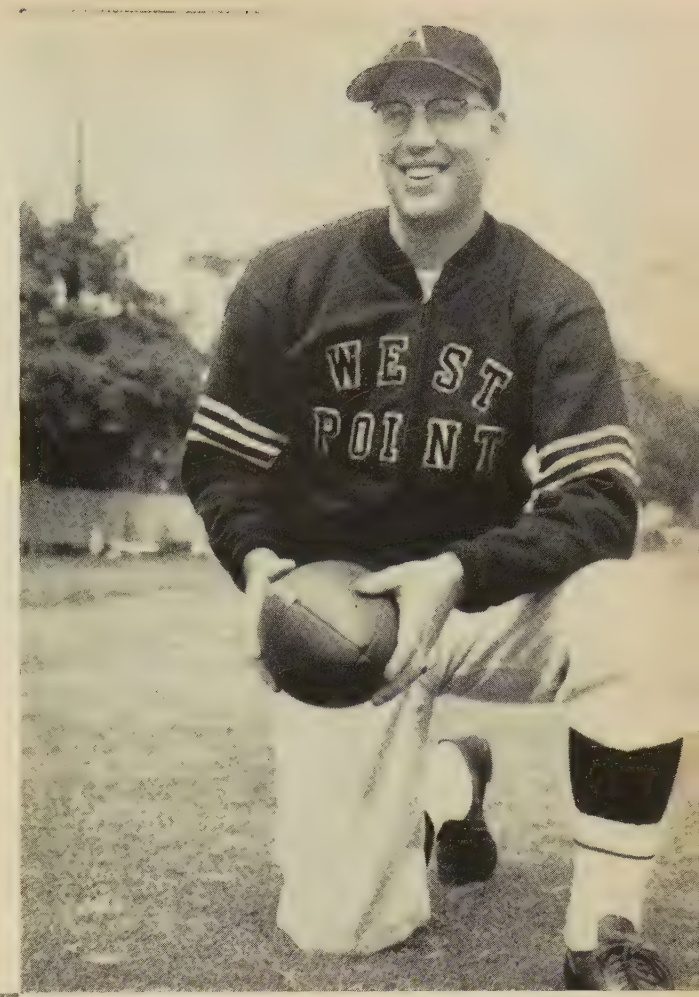
DUAL PIONEER. Dr. Ella A. Mead broke new trails in medicine and in her 1906 two-cylinder Maxwell. At the left is a more up-to-date photo.

MEDIC OF THE YEAR. Back in 1885, when Ella A. Mead was 11, she made two life-shaping decisions: to join The Methodist Church and to become a doctor. To earn money for her first medical textbook, Gray's *Anatomy,* she raked countless bushels of leaves. And finally, in 1903, she received her medical degree.

Returning home to Greeley, Colo., after internship, Dr. Mead blazed many new medical trails. Among other "firsts," she delivered the county's first "hospital baby"—her nephew. Appointed city physician, she organized Colorado's first public-health nursing system; launched such measures as disease quarantines and milk inspection; promoted programs for the handicapped, child guidance, and mental hygiene.

Throughout these busy years, Dr. Mead has been an active worker in Greeley's First Church. Recently she was named Medical Woman of the Year by the American Medical Women's Association. Today, just as at 11, her interests still lie in her church and her healing. Her lifelong desire has never wavered: to translate her Methodist convictions into avenues of service.

ADETS' NEW COACH. Football fans this season e keeping their eyes on a 34-year-old West Point aduate now starting his first season as head coach at e Academy. He's Dale S. Hall, who moved up to 'est Point's top coaching spot after two years as fensive backfield coach and head scout. In the Point's ng gridiron history, only one other civilian has held e top coaching job—and that was back in 1911. Hall mits that filling the post vacated by Col. Earl (Red) aik is "a tremendous challenge." But Blaik sees in his ccessor "the best man West Point could have picked." Both Hall and his wife, Faye, are members of the ethodist church in nearby Highland Falls, N.Y.; both ve served on the official board, and the entire family regular in attendance at Sunday school and worship. he Hall household may be short on candidates for any ture Army grid squad, but it is definitely long on omising talent for football queens in the years to me: Laura Jean, 8, Mary Susan, 6, and Janet Faye, 4. iends say each one is "a little beauty."



GOING UP! In 1944, Dale Hall played halfback for Army. This fall he has a new job: head coach.

BOREDOM BATTLER. After 30 years as a customs inspector at Norfolk, Va., W. D. Keene, Jr., a landlubber, knows the loneliness of a seafaring man's life as well as any sailor. For five years he has been helping seamen fight the boredom of lonely hours on months-long voyages. His weapon: magazines, new and used.

His initial appeal to Norfolk residents brought an overwhelming response—but this was only the forerunner of greater backing to come. Last year, 300 families furnished 20,000 periodicals; publishers, 5,000. Letters from ships' crews testify to the niche the inspector and his magazines are winning in their esteem.

Like his wife and sons, William, 19, and Waidner, 13, Keene is a leader in Norfolk's First Church; Christian magazines naturally rank high on his distribution list. And occasionally he offers an extra with his reading material: a home-grown bouquet from his garden.

WORLD LIBRARIAN. W. D. Keene's magazines-for-sailors program spreads democracy's message. Four out of five go to ships from foreign nations.

Are We

ASKS GEORGE E. SOKOLSKY

George E. Sokolsky, columnist, commentator, editorial writer for a New York daily: he brings decades of counseling to bear on deliquency problems.

WHO IS the "we" of our question? Is it the state, the schools, the parents?

Parents have never, not even in Soviet Russia, relinquished responsibility for and authority over the children they begat. And as manners and morals can be taught, as a bush is pruned, or a dog is housebroken, therefore the primary responsibility for the conduct of children must rest with their parents.

Those who are "too busy" to care for their children take a desperate chance when they bring them into this complex world. But is anyone really too busy? We live in a country of high material standards; most workers are limited to a 40-hour week, and even if there is overtime the hours consumed are fewer than in any other country for similar work. Practically all our people enjoy a five-day week. There is, therefore, plenty of time for the parent to be with his and her children, even if both parents work. Of course, if bowling, or square dancing, or drinking in a tavern or night club is more important than being with one's own children, then the responsibility for family life is ducked altogether—and if the child turns out to be a rascal, the parent has only reaped as he has sown.

A child requires time and attention —lots of time and lots of attention. A child needs to know the parent not so much intimately as respectfully.

When a parent tells me he makes a pal of his child, I always wonder if he knows what he is talking about. A 10-year-old child, for instance, and a 35-year-old man are not likely to be pals; their tastes and interests are so different it must be recognized that each is making an effort to know the other and not to hurt or disappoint him. A child should learn early to respect his parent and to recognize his authority as a way of orderly living; a parent needs to recognize that the child requires love and attention and that most of all a child demands justice—"fair" and "unfair" are early words in a child's vocabulary.

But a parent has another problem which in this chaotic century cannot be taken for granted. It does not take a child long to question the authority of the parent: "You tell me to do this but how do you know?" This is particularly true of teen-agers, who often believe they know everything. To all children, parents seem older and stodgier than they really are. Since time immemorial, children have said to their parents, "Times change"; "You're behind the times"; "We do things differently these days."

These are natural expressions of growth in a child. A parent who fails to understand that he must assert his authority in his own household is risking the well-being of his child. A ship must have a captain, but who makes him a captain? A team has a manager, but how does he become a manager? An army has a commander, but who appoints him to be a commander?

Where does parental authority come from?

The parent receives authority to guide the child from nature and nature's law; that is, from God. "Honor your father and your mother, that your days may be long" is a commandment of God. It is not something invented by a professor in a university or a psychologist or a welfare worker. It is God's law.

So, we come to the first answer to the question of where the greatest responsibility for the child is. It is in the home. It is with the parents. And parents must assume that responsibility. When so-called juvenile delinquents are brought in by the police the parents should be brought in as well. Let them explain what kind of a moral basis for life they have given the child.

Too Soft With Delinquents?

In our society, parents too often ter to their children. In broken omes, it is not unusual for both arents to bribe the child for its affec- ons. There is as much delinquency nong the well-to-do as among the -called poor. Its form is different, it its substance is the same. Broken omes tend to make children ego- tic. They either resent their parents - they trade one off against the her.

In a confused society such as ours, hen we are changing from a pre- ominantly rural to a predominantly rban society, when our people have one through an almost continuous ar atmosphere for 40 years, and ve experienced a profound econom- depression following upon the wlessness of the 1920s, it is to be ex- ected that the norms of our Judaic hristian civilization will be ques- oned, doubted, and even rejected y many. When that occurs, children ffer from lack of moral guidance. arents cannot risk the well-being f their children by arguing about hat is right or wrong. Just as a gislature determines man-made law nd asserts it with finality by throw- g the offender into jail, so moral w must be asserted with authority nd rigidity—and even with an old- shioned spanking if necessary.

The next problem that presents self is the school. We have, in this untry, adopted two theories that ndanger our children.

One is the basic idea of compulsion n education. Children must go to a hool up to a certain age—16 or 18, egardless of whether they are men- lly capable of learning the subjects ught.

Compulsory education was re- arded as a progressive development hen proposed by Horace Mann ore than a century ago. But it now as become quite clear that not all hildren are equal; that some have ental blocks and can learn only p to the fifth or sixth grade; that fter a while these children find school a bore and learn nothing; that they become quarrelsome, exhibitionistic, and permit their imaginations to flow in the direction of sex and crimes. Such young people would be far better off in the disciplines of the shop and factory.

The boy or girl who is a thief, a dope pusher, or a switchblade murderer, who steals purses or mugs old people should be treated as roughly as possible by police and courts. He laughs at social workers and do-gooders who help him get away with it. Those newspapers that will not publish his name or his picture only aid this boy—or, worse, a girl—in the role of a show-off who can break every rule and not be punished.

Young people need discipline. They do not get it at home; they do not get it at school.

THE second error made in our educational system is not universal, but it is quite general. It is the elimination of competitive factors. Everybody gets promoted. By this method, not only are the smart boys and girls discouraged but the blockheads and lazy ones are made more stupid.

The idea of moving a class along rather than the individual pupils is faulty education. The child who fails should be kept back. Coddling the weak and backward can produce only a weak and backward society.

When a hoodlum beats a teacher because he knows the teacher is forbidden to use corporal punishment, he is taking advantage of a situation. A show-off and an exhibitionist should be taught to be afraid of himself, his temper, his bad manners, his wrong outlook on life. He should be taught that nobody needs to put up with his shenanigans and that if he uses a switchblade, he will go to jail and stay there until he learns how to behave.

If a principal suppresses accounts of misbehavior to keep the school from having a bad name, he supports the fresh kids in their attitude. The sound idea is to humiliate them in front of their companions, particularly the girls, to prove that the big shot is only a fresh creep and that he can be put and kept in his place.

Let us move to the word "delinquent." A juvenile delinquent is a child who falls short of the norms set by the community. The norms are, of course, arbitrary. All norms of life are arbitrarily fixed and, in every form of society, the abnormal is abhorred.

When one says that conforming is evil, what, precisely does he mean? Does he mean driving on the right side of the road is bad because it is evidence of conforming? Does he mean going through a stop light is good because it is evidence of nonconforming? Does he mean shoplifting is right because it is nonconforming and taking care of an old mother is wrong because it is conforming, corny sentimentality?

In a word, we need to define our terms to know what we are talking about. The delinquent falls short of the norms set for proper conduct. He is a menace because he creates disorder and adds to our cost of goverment—and therefore to our cost of living. He is a nuisance and should be treated as such.

He needs to be taught that being a JD is no joke and that he is not regarded as such by the police who alone should deal with criminals. The soft youth boards and similar bodies are not helping kids learn how to make decent men and women; they are showing them how to get away with what they ought not to be allowed to get away with.

Tolerance of evil can become a fearful sin.

Now turn the page for three views from readers on controlling delinquency.

READERVIEWS *on Mr. Sokolsky's provocative article:*

Bart N. Peak

is a judge in Kentucky, has two children and seven grandchildren, has been a Methodist since boyhood.

IF JAILS had ever taught people to behave, we wouldn't be building bigger and stronger prisons today.

This is not to say that juvenile delinquents should never be sent to jails or reform schools. Sometimes there is nothing else to do. And sometimes a few days in jail help a youngster realize the course his life is taking. But jail rarely offers rehabilitation.

The purpose of the juvenile court from its beginning in 1899 has been rehabilitation, not punishment. In my judgment, you rarely rehabilitate by force. Send a boy to reform school and you get him out of your hair for 12 months. Then what happens? Records show that 60 to 80 per cent of the boys committed to reform school come out to enter adult crime.

Our job is first, to find what makes a youth delinquent, next to treat the cause. This treatment must be based on social studies of the delinquent's family, plus psychiatric tests and possibly treatment for the youth and/or his parents. These professional services are usually lacking in juvenile courts and they do not come cheap. But if we value our children, we must give them education, recreation, and moral and spiritual training.

And, when they are wrong, we must help them see the right and give them a chance to do right.

My basic philosophy is that the average delinquent will respond to love, sympathy, and fair play more than he will to beating, rough treatment, and prison bars.

This, I believe, is the teaching of Christ.

Dorothy Detweiler,

a Californian and Conference lay member, is mother of the 1958 Methodist Family of the Year.

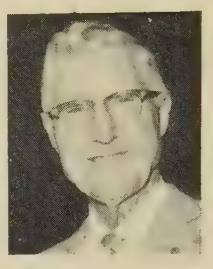
GENERALIZATIONS are fine, but not where people are concerned. I know this is true from my own experience. I am the mother of three children; their father and I learned when they were babies that what worked with one did not work with another. And other parents have told us this is so in their families, too. Where one child needs a laying on of the hand, the other needs a laying on of the heart. Some youngsters need the get-tough policy and need it badly. Others, just as urgently, need the gentle, understanding approach.

Unfortunately, being a biological parent does not necessarily mean being a wise one, and merely spending more time with our children does not necessarily make them good. The quality of that time is all-important.

Too often when a child has gotten into trouble with the authorities, the parents who have already failed him refuse the help educators, police, or social workers offer. Instead they insist on continuing in their own blundering way. It seems to me that the place a get-tough policy is most needed is with these parents—not to punish them, but to insist that they co-operate with the authorities and learn how to do a better job with their children.

And our churches must lead the way. They must educate parents in more mature Christian living. There is no better way to guarantee a fine crop of non-delinquent juveniles in the future than to teach young parents how to be good Christian parents *now*.

J. P. Stafford,



active Mississippi layman, handled young people's problems as a school principal and superintendent

THE WAY we used to do things is interesting and it can be helpful as a starting point, but it has decided limitations as a pattern for a new day. I would be happier with Mr. Sokolsky's article if it had more of a forward look.

I don't think we have been too soft with our delinquents; I think we have been too late. Our generation has not had the vision needed by people on the threshold of a new age. Parents and youths alike have rejected stale authoritarianism. Now many of us feel the pendulum is swinging too far the other way. Nevertheless, the woodshed philosophy of pioneer days, when the home was supreme, does not fit, either.

Mr. Sokolsky seems to expect the individual parent or teacher to buck the conditions imposed by the community and society in general. But this is quite an assignment for the average and below-average parent. In fact, it is a tough one for our brightest fathers and mothers. It is hard for an individual to spank a community, much less a nation.

What we need is not to recall all the timeworn arguments, but to get to a co-operative, imaginative approach based on research, investigation, and the intelligent leadership of social and religious groups and government agencies.

This will, no doubt, take courage and a deep dedication.

Crime costs us an estimated $2[illegible] billion a year. I know we won't do it, but wouldn't it make sense if we spent as much for corrective instruction and research as our crime bill now costs?

Twelve dos and don'ts if you want to provide

Help for the Alcoholic

By EVERETT W. PALMER

HELEN was the town drunk. e'd started hitting the bottle at ; every now and then, temporarily oyed by a hope of providing a good me for her young daughter, she uld make a short-lived attempt to p drinking. Nothing worked; not oholic-aid groups, not hospitals, t sanitariums. Helen needed a eat deal more.

Then one day a friend who had and Christ to be the answer to her n problems persuaded Helen to e Dr. William Seath, director of e Chicago Christian Industrial ague, one of the most successful id Row missions in the nation. d he, in turn, patiently helped her cover the root of her trouble—an isode involving her mother many ars earlier.

He went on to demonstrate to her w foolish it was to let this wreck r life; he pointed out that God ved her, that Christ died for her. long last, convinced she had werful allies, she accepted Christ her personal Savior. Then, so far the mission director was con-rned, Helen disappeared.

Not long ago, though, he heard m the girl who had sent Helen to m. She reported: "I visited Helen sterday. People in her town can't lieve she's the same person. . . . f course, she isn't. She is a new eature in Christ."

Actually, Helen is only one of untless alcoholics now controlling eir desire for liquor with the help religion.

Is alcoholism a disease? A sick-ss? A sin? Is it a physical, a psy-ological, or a moral problem? xperts say it is all of them. They sist, further, that most of this na-n's 5.1 million alcoholics—one fifth of whom are women—can be helped. But, they add, if you are worried over some friend or relative, be sure you know what you're doing before you set out to assist. There are right and wrong ways to go about helping a victim of liquor. To guide you along the right path, here's a list of dos and don'ts drawn up by some outstanding authorities:

1. *Don't scold, nag, or lecture.* Such an approach increases the alcoholic's shame, defeat, and hatred. In reality, he knows better than anyone else how much he is hurting himself and his loved ones.

2. *Don't force help on him.* The alcoholic must want to be helped;

An alcoholic tries to find God in a bottle. His real salvation begins when he opens his life to Him.

"Sour godliness is the devil's religion"
—JOHN WESLEY

At a dinner, a rabbi was seated next to a pompous woman. "One of my ancestors," boasted the lady, "signed the Declaration of Independence."

"Is that so?" asked the rabbi. "One of mine wrote the Ten Commandments."

—Mrs. M. V. Franz, *Portland, Ore.*

●

A minister phoned the Board of Health to ask that a dead mule be removed from in front of his house. The young clerk who answered, trying to be clever, said, "I thought you preachers took care of the dead."

"We do," answered the preacher, "but first we get in touch with their relatives."

—Carol Testerman, *Rural Retreat, Va.*

●

"I haven't seen you at church lately," a minister remarked to a member. "I hope you're not slipping from the fold."

"Well," replied the man, "my daughter's learning to play the harp. And—well—to tell you the truth, Parson, I'm not so keen about going to heaven as I used to be."

—Mrs. C. E. Berkey, *DuBois, Pa.*

●

When the six-year-old son of a Texan pledged $100 a week to his church school, the superintendent, feeling the boy did not know what he was doing, called on the parents.

"It's perfectly in order," the father assured him. "We insist that the boy tithe."

—Ruth Jeanne Woodburn, *Brazil, Ind.*

●

An anecdote isn't an anecdote if it isn't shared. Send us your pet church-related story; if it's used, you'll receive $5. Sorry; we can't return any contributions.—Eds.

any premature attempt to aid increases his resistance. Alcoholics Anonymous says bluntly, "No one can force [another] to stop drinking until he honestly wants to quit."

3. *Don't make idle threats.* If, for example, a wife finally gives the ultimatum, "Stay away from me and the children unless you straighten out," she should enforce it to the hilt.

4. *Don't coddle.* Sympathy is required, but it must be extended with firmness. When one man found his wife finally had made good her threat to leave him, he asked a minister, "What's wrong with me?" He got a straight, firm answer: "You're a sinner." Shocked, and at first hurt, by this direct answer, the man soon forced himself to face facts—and a short time later was reunited with his wife. As he later told friends, "The bottle went out and the Bible came in."

5. *Don't harbor resentment or "fly off the handle."* Most alcoholics give plenty of cause for anger with their broken promises, sneaky tricks, and the disgrace they heap on their families. But bitterness and anger only diminish your ability to help. I still remember one girl who, resentful of her parents' drinking, ran away from home. But when she was assured that her presence helped them, she overcame her pride and hostility, and returned to aid.

6. *Don't give up hope.* If your problem drinker backslides, keep fighting. A setback often hammers home the knowledge that he must leave liquor alone; thus it may actually be a step forward. Many an alcoholic on the brink of insanity or death has fought his way back, but usually with the help of someone who refuses to let him yield. One teen-ager, for example, reported his father "has been in AA, off and on, for two years"—but despite these obvious intermittent setbacks, the boy was not giving up hope. With an attitude like that, he has a fine chance of pulling his dad through.

Now for some time-tested dos:

1. *Help him realize he's an alcoholic.* Dr. Howard J. Clinebell, Jr., minister-author, of First Methodist Church, Pasadena, Calif., says, "Early diagnosis and treatment are as important for those with alcoholism as for those with cancer." A binge—and the remorse which follows—may lead the drinker to talk about his problem. If so, use that opportunity to help him realize he is a sick man. If you cannot talk with him, give him some literature.

2. *Help him know he alone can decide to stop.* The Church, says Dr. Caradine R. Hooton, Board of Temperance general secretary, can "trigger the motivation" to make alcoholics seek help. But only the victim can take the steps that will lead to a useful life.

3. *Treat him like an adult.* Assume he will be sensible and responsible. Build up his self-esteem. Encourage him to stand on his own feet.

4. *Pray for him.* Your prayers serve as channels for power which can prompt him to goodness, truth, and a new life. It's as James 5:16 says: "Pray for one another, that you may be healed."

5. *Point him to proven resources for help.* Medical science now has helpful drugs and, of course, psychotherapy.

In addition, there is the fellowship of Alcoholics Anonymous. AA exists only to help anyone with a liquor problem. Founded in 1935 by an investment broker and a doctor, both of whom had hit bottom as alcoholics, it now has more than 200,000 members. The only requirement for membership is an honest desire to stop drinking.

6. *Use the forces of religion.* This is far and away the greatest step of all. Every wrong drive that sends a person to seek the false solace of alcohol finds its true remedy only in religion. As William James once observed, the alcoholic is a person seeking to satisfy his religious need by nonreligious means. As we saw with Helen, the sufferer's anxieties, tensions, and conflicts; his feelings of guilt and failure; his fears, loneliness, and self-hatred—everything from which he has sought deliverance through drink, can be solved only through religion.

An alcoholic is a man who tries to find God in a bottle. His real salvation begins when he opens his life to God in surrender, through prayer and obedience to the way of Jesus Christ. There is no substitute for the therapeutic power of religion. When the alcoholic finds God, he loses his need for liquor.

Here, in this mountain-scarred land, only now awakening, Christian missionaries are helping to shape the future of millions.

NEPAL

on top of the World

THE remote little kingdom of Nepal, traditional birthplace of Buddha, is sealed off inside giant Asia by icy mountains and miasmic swamps. Until recently its doors were closed to the world. Now sweeping changes are under way. Christianity has made its appearance — not with great church-building programs or fiery evangelism, but with a ministry designed to meet the crying needs of a people just emerging from feudalism.

NEPAL *on Top of the World* *(continued)*

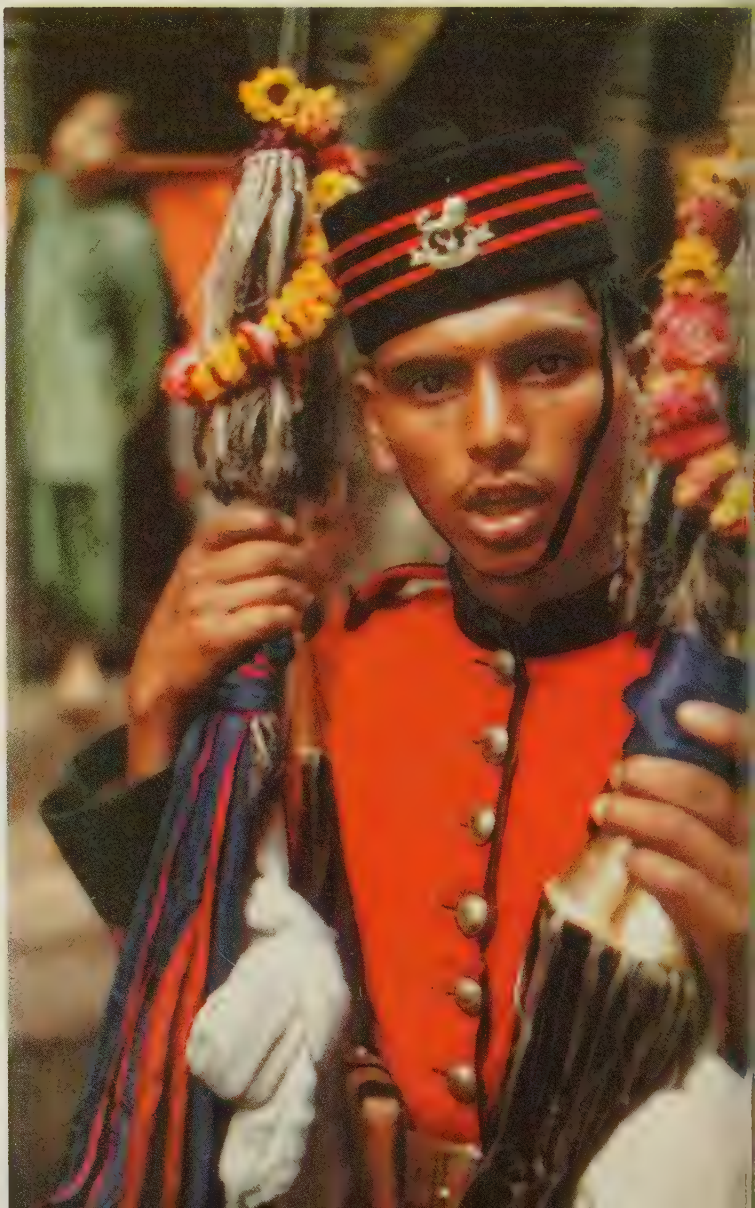
People of West Nepal: the nation's most backward section is home.

THE NEPALESE live on the hillsides, in the deep valleys, and along the sacred rivers that sweep down from the snowy Himalayas to the Ganges. Some, it is said, have never seen a wheel. Only about one in 16 can read or write. Sacred cows roam freely and untended. Yet, were it not for the human misery that exists, picturesque Nepal would come close to fabled Shangri-la. This is the ridgepole of the world, home of Mount Everest and hardy Sherpa mountain climbers.

As ideologies clash in once-unknown parts of the world, this little country is assuming an importance vastly greater than its area (about that of Iowa) or its population (about 8.5 million). Now that it has been opened up, air travel is increasing. Roads are being built. At the invitation of the Nepalese government, foreigners are bringing in modern methods and machinery. The Nepalese no longer want to hide behind their forbidding peaks. Ahead of them lies progress—and decisions about the social pathways they want to follow.

Nepal's sacred rivers, like those of India, serve as laundries...

...and see the burning of dead. Here, some Brahmans tend a funeral pyre.



He's a Gurkha, one of Nepal's tough fighting men who, for a century, served Britain as mercenaries.

Pilgrims on the trail: despite the rigors of a mountain winter, thousands of Tibetan worshipers such as these pour through Nepal's passes en route to a Buddhist shrine in India.

FROM the walls of temples, shrines, and homes, the expressionless eye of Buddha watches the people of this teeming land as they shake off the dust of centuries. Nepal, sandwiched between India and the towering terrain of Tibet, looks back on a past warlike, feudal, and tragic. Only as late as 1950, with revolution, did democratic reforms begin and doors open to the rest of the world. Then Nepal joined the UN and began receiving aid from her near neighbors, neutralist India and Communist China, and such rival world powers as Russia and the U.S.

The task is staggering. Nepal is a hodgepodge of many diverse tribes; even its religion is a mixture, neither strictly Buddhist nor Hindu. Suffering is widespread, posing a direct challenge to democracy. Until this year, when it was borrowed from the English, there was no word for "vote." Yet, in the face of such formidable obstacles, Nepal in 1959 completed the first election in its long history.

Christianity, too, faces a sharp challenge in Nepal. But latest reports are encouraging: the Nepalese seem hungry for the message of Christ.

Before the giant face of the flower-bedecked god, Bairhab, a pretty little Nepalese girl lights her oil lamp.

When the long rains come in June, the harvest is bountiful. The Nepalese cultivate up to the hilltops; there erosion is a growing menace. But the flatlands are aglow with fields of barley, rice, and wild mustard.

NEPAL *on Top of the World*

(continued)

ISOLATION and rugged terrain have brought heavily populated Nepal a critical food problem. Its forests are retreating and, as raging rivers carry away precious topsoil, erosion is posing a mounting danger. If summer rains do not come in abundance, starvation threatens; if they do, erosion worsens.

Nepal's heart beats in the central valley where Kathmandu, the capital, lies atop a pleasant, 4,500-foot plateau. This thriving, 1,200-year-old-city is Oriental to the core, but many fine new public buildings and broad streets mingle with old temples and roofs reminiscent of pagodas. Kathmandu swarms with people of Hindu and Mongol origin—women in Indian-style saris, men with jodhpurlike trousers and colorful long shirts.

In Nepal there are few roads, no modern railways; river travel is usually by dugout. To get around, most people use "shanks' mare" even, as above, when toting Atlaslike burdens.

The icy heads of the mighty Himalayas loom high on the horizon beyond Kathmandu. The white tower, foreground, was built by a prime minister who wanted "to amaze the populace."

Healing hands welcome an invalid to the Protestant medical center. Her inevitable umbrella is more for dignity than for sunshine or rain.

The hospital at Kathmandu was once a palace.

NEPAL *on Top of the World* *(continued)*

"He's gaining!" Father watches proudly as nurse weighs a young patient.

A physician's skill, unknown here until recent years, aids an injured Nepalese man in the United Christian Medical Mission clinic at Bungamati.

The Flemings: Dr. Bob, the ornithologist...

...and Dr. Bethel, an expert in child care.

THE CHRISTIAN mission in Nepal, a ministry of medicine, is only five years old. A husband-and-wife team of physicians, Robert and Bethel Fleming, both of whom are Methodists, launched it. Today it is the interdenominational—and international—United Christian Medical Mission, with four locations now in active operation.

In 1956 another U.S. Methodist couple, Doctors Edgar and Elizabeth Miller, gave up their practice in Wilmington, Del., to join the Flemings. The UCMM is truly unique among missions: it is a direct outgrowth of bird-hunting expeditions led by Dr. Fleming—who is also an ornithologist of note—back in 1949 and 1952.

Once-shy villagers welcome a visit from doctors Elizabeth and Edgar Miller, one of the two U.S. husband-wife medical teams in Nepal. Many villages still have no schools or medical help of any kind.

NEPAL *on Top of the World* *(concluded)*

THANKS TO THE UCMM, a door long closed to the Christian way of life today is swinging open in Nepal. Fourteen missionary societies are co-operating to run Nepal's hospitals and clinics, where nearly a dozen nationalities are working together to relieve suffering and disease. As time goes on, more of the work is being done by Indian and Nepalese converts.

Dr. Elizabeth Miller, three years of work on the scene behind her, is typical of those looking now to the task ahead. "Nepal is truly a land of promise," she says. "Every opportunity is here at our feet. Much has been done in a magnificent way—but so much remains to be done!"

A couple kneels to take the marriage vows in the first known Christian wedding of Nepalese citizens. The date: November 20, 1958.

As man and wife, they work now at the UCMM hospital. For their native land they seek one thing: a brighter day.

Teens Together

By RICHMOND BARBOUR

Cartoon by Charles M. Schulz

"What worries me is that if I decide to go into the ministry, and if I get married, and if I have some children, will those children want to be the children of a minister?"

I'm trying to keep from falling in love with a boy. We dated a w times last year. Now he is away at llege. Not long ago he wrote, propos- g to me. I told him no. He is deeply urt. I could work up a crush on him sily, but he isn't the sort of boy I ant to marry. What should I do? -D.S.

A Be kind, but firm. Write, telling him to go out with other girls. et him know you are dating other oys. When the real thing comes along ou'll recognize it. Meanwhile, you are ise to avoid entanglements.

I am in the sixth grade, although I'm 13. I have cerebral palsy. ew schools scare me. The junior high ll attend gives new seventh-graders a ad time. Will they tease me? Will ey make me look like a fool?—J.C.

A I hope and pray not. Have you talked with your elementary- hool principal about this? Ask him get in touch with the junior-high rincipal and arrange things so you on't be embarrassed. New students in hool should not be hazed. We should reet strangers and help them, not hurt em.

Am I really in love? Mom says I am infatuated. Dad says I have crush. I'm 13. I never felt this way efore. When I am with my boy friend am weak all over. I break out with oose pimples whenever I see him. hen we're together I'm in heaven. s it wrong for me to feel this way? —S.Y.

A It is not wrong. It is a troubled, but wonderful, part of growing p. Most girls of 13 fall in and out of ove several times. Almost certainly our feeling is temporary. Be sure to iscuss things frankly with your mother. You'll find you can talk your way through your problems and come to good solutions.

I am 19 and on parole from a state industrial school. The girl I love is 15. Her parents won't consent to our marriage. She suggests she get in a family way so they will have to consent. My parole officer says not to try it. Do you agree with him?—W.B.

A Yes. Probably you would be arrested on a statutory sex offense. This time you might land in the penitentiary for a long stay. Your girl's chances of a happy life might be ruined. Her suggestion is bad.

Must we obey our parents, even when they are wrong? I'm 14. The boy I like is 15. He is of another race. We are not in love, but we have dated several times. My parents have taught me that racial prejudices are wrong. Yet when they saw the boy they blew up. His parents feel the same way. Should we stop seeing each other?—B.B.

A I hope you both will obey your parents. They love you; they are anxious to have you avoid heartaches and trouble. Your parents' anxiety may not be based on racial prejudice. It may just be a realistic awareness of your community's feeling and a desire to protect you.

I am 18 and have been married one year. My wife is 16. We have a baby boy. We married with our parents' consent. I went to work in my father's store. Now I will never graduate from high school. My wife had to quit, too, because married girls aren't allowed in our school. She scolds me because we don't go to dances and parties. We are in debt for our furniture. We can't pay all our bills. Our love for each other is dying. We used to be religious, but we never go to church any more. Will you print my letter so other kids can see it is a mistake to marry so young?—T.S.

A Gladly. And I have a suggestion: Talk to your minister about your problems. Join a young couples' group at your church and be active together in it. Have family devotionals; learn to pray about the things which seem to overwhelm you. Prayers are answered, you know. Your early marriage was a mistake. But you still may be able to have a Christian home and create a good marriage together.

I am a boy of 16. I have a brother 14. We live in a Christian family. I can't understand why we should have so many arguments. We disagree on hours for homework, on the use of the car, on dating, on clothing, and other things. Are other Christian homes as bad as ours?—J.B.

A Christians are human. All humans have problems. All families have disagreements. Probably your home is normal for a family with teen-agers. Our Christian faith gives us a basis for understanding each other and for working out our problems together. It gives us standards to strive

Ein' feste Burg was No. 24 in this early Lutheran hymnbook.

HYMNS to LIVE BY

First of a Series: COURAGE

By DORON K. ANTRIM

IN A ringing assertion of his faith, Martin Luther in 1529 wrote, *Ein' feste Burg ist unser Gott.* His words, since translated into 184 other languages, are well known to American Methodists as *A Mighty Fortress Is Our God,* No. 67 in *The Methodist Hymnal.*

When the courageous German reformer penned the words and music for this "Battle Hymn of the Reformation," he was inviting death by burning at the stake. Inspired by Psalm 46, the hymn is believed to have been written for the Diet of Speyer when, on April 20, 1529, Luther's adherents made their formal protest against revocation of their liberties and gained the name Protestants. A century later Gustavus Adolphus caused it to be sung by his entire army before the battle of Breitenfeld on September 17, 1631.

Countless times in many lands, this hymn has bolstered courage when doubts assailed and faith faltered. Over 400 years of constant, ever-widening use have entrenched it firmly in the heart of humanity. Its rugged, bracing words are for all time.

Within a few years after it first appeared, *Ein' feste Burg* spread rapidly across Germany, to Scandinavia and England. The first translation into English was made less than 10 years after the original publication in German. Miles Coverdale, who was also first in translating the entire Bible into English, gave the hymn to English-speaking Christians: "Oure God is a defence and towre." The translation familiar to American Methodists was done by Dr. Frederick H. Hedge in 1852. Methodists in England use a translation written in 1831 by Thomas Carlyle. These are but two of 63 English versions of the hymn.

Although he made no claim to being a composer, Luther was an excellent singer and played both flute and lute with ability. The dignity and authority of *Ein' feste Burg* led such eminent composers as Bach, Mendelssohn, and Wagner to use Luther's theme in compositions of their own.

The musical debt which Protestants owe to Martin Luther does not end with the hymns he wrote. More important, perhaps, was the emphasis he placed on congregational singing, insisting that participation by the people should be in their own tongue. "It is my intention," he said, "to make German Psalms for the people—spiritual songs, that is, whereby the word of God may be kept alive in them by singing." He termed music "a fair and glorious gift of God."

It was October 31, 1517, that Luther nailed his famed 95 Theses to the door of Castle Church in Wittenberg. Each year Protestants around the world commemorate the anniversary of that event. This year on Reformation Sunday, November 1, choirs and congregations will lift their hearts and voices to proclaim once more their faith: "A mighty fortress is our God."

for. Therefore, our disagreements need not be as severe, nor last as long, as those in other homes. But we have problems and we'll continue to have them.

Q *I had my 13th birthday last week. I'd like to go steady, but boys never look at me. I think it is because I am too fat and have halitosis. I have tried the gargles advertised on TV. They didn't work. I tried some reducing pills. They made me trembly and weak. Will I ever be nice looking?—D.W.*

A Of course you will. Thirteen is a physically awkward age for many girls. But things soon get better. Talk with your doctor about your weight and your halitosis. Get a moderate reducing diet from him. Have your parents help you stay on the diet.

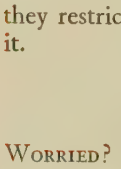
Q *My girl friend has been going with a bad gang. We are both 15. She has been attending beer busts. Her parents think she is staying with me, when she is really out with the gang. Do I have a responsibility? Should I tattle on her?—H.A.*

A You have a responsibility. Girls of 15 sometimes need a restricting hand. Talk with your mother first. Then have her tell the girl's mother what is happening. You won't be tattling. You will be helping.

Q *I am 14. A boy of 17 wants to go out with me. My parents say I'm too young. One of my girl friends suggests that I come to her house to study in the evenings. She says she will have the boy to meet me there. We would be deceiving my parents. Wouldn't that be wrong?—K.C.*

A I've known other girls to do what your girl friend suggests. They found it was wrong. Deceit always is bad. The girls' parents eventually learned what was happening. Then they restricted them severely. Don't do it.

WORRIED? *Puzzled? Uncertain? Your problem can be solved if you tell it to Dr. Barbour, our experienced counselor. Write him in confidence, c/o* TOGETHER, *740 N. Rush St., Chicago 11, Ill.*



Close Your Eyes and See Better

By *MARIE BELL McCOY*

WHEN I became blind four years ago, I groped about in the dark for the compensations I felt must be there, and I found them. When blindness closed my eyes to color, form, and movement, it also closed them to many less pleasant things: to distracting, annoying, fatiguing sights, to unnecessary and even wasteful seeing. With these blotted out, my other senses were stepped up, my mental and spiritual perceptions were sharpened, my ability to break fatigue was strengthened. I entered into a realm of new freedom.

Today I continue to explore and receive daily benefits from this realm, and I wish that you who have sight might add my experience to your sighted world. All you have to do is simply this: close your eyes and see more.

Closing your eyes will help you do many jobs better, jobs on which eyesight is wasted. For instance, you really don't need your eyes during most telephone conversations; actually you can concentrate better with your eyes closed against all distractions.

Just watch people at the telephone in their homes, in offices, in telephone booths. Invariably, they are staring fixedly at the wall, making doodles on a scratch-pad or just

space, but really they aren't seeing anything at all. Why don't you try closing your eyes and just note the difference?

A neighbor of mine has another gimmick. She washes dishes with her eyes closed, claims it gets them cleaner since her sense of feel is far more reliable under water and soap bubbles.

I ASKED a number of my business friends whether they really needed to see when dictating letters. They all experimented—and they all reported that, although it seemed awkward at first, they are dictating now almost exclusively with their eyes closed. They tell me that ideas and phrases come to mind more sharply that way. Closing one's eyes is a great aid to concentration.

Actually, the habit of consciously closing the eyes shouldn't be too difficult to form, since we already do close our eyes at various times: to savor delicious food, to inhale deeply the fragrance of flowers or fruit. We close them, too, when trying to recall something to memory. If we do it then—with benefit—why not more often, with at least equal benefit?

Next time you're at a lecture or at church, instead of letting your eyes wander in optical woolgathering, close your eyes and open your mind. If the speaker has a real message, you won't need his gestures; if he hasn't, you may as well nap.

Here's another advantage: closing your eyes etches pictures more lastingly on your memory. In art galleries, in museums, on trips, check that universal compulsion to look all the time. Even if that were possible, which it isn't, you would return home with only confused and cluttered recollections. Choose to see well a limited number of things, then never be cursory about these. Instead, I suggest you try the trick I used to practice.

As you look upon the incredible beauty of an illuminated manuscript, the strong thrust of a cathedral spire against a lowering sky, the breathtaking sight of a white peacock standing motionless before a dark-green hedge, close your eyes to imprint the picture upon your memory. Open them to look again, then close. Repeat this until you have completely memorized the scene. Years afterward, you will recall the sight as vividly and excitingly as if it were still there, just as it had been, directly in front of you.

This kind of memorizing goes deep. I know. Today my world of darkness is frequently lit by the beauty of some creation in my mind's eye, placed there by careful looking —with eyes open, then closed. This was a habit established in my childhood when my father taught me really to see what I looked at. He could not have left me a finer legacy.

We cheat ourselves if we let our greedy eyes do all the reporting. Our other senses are good reporters, too. To achieve the highest potential of perception we must draw on each sense. For example, at concerts and recitals, many wise music lovers listen with their eyes closed. Thus, with every extraneous sight and activity shut out, each listener, his perception quickened, moves wholly in the realm of sound. You'll get more out of your radio. And you'll increase your TV enjoyment, too.

My husband used to stare bug-eyed during telecasts of the Kentucky Derby, prize fights, and football games. "Nowadays," he told me recently, "I listen your way and it's a better show. My closed eyes become a backdrop on which I picture what I'm hearing."

You'll be amazed at how intense your other senses can be—if you give them a chance. Years ago, when I could still see, I remember standing before a huge waterfall. It was truly a dazzling sight. Then I closed my eyes against the foaming, glittering sight of it and, from out the great roar that was like a thousand timpani, there emerged a smooth symphony composed of countless splashing sounds.

My nose sniffed out the watery flavor of the air, my taste buds so alive that I was suddenly thirsty. I reached out and let the freezing cold spray strike my hand. Then I opened my eyes and immediately my other senses lost their edge and the falls were once again only one dimensional. I had experienced the waterfall. Sight was not enough.

This may sound strange, but one of the things I miss most is not being able to let my eyes luxuriate in occasional rest—rest just for the sake of rest—much as we rest a tired back after weeding or weary muscles after tennis. Modern ophthalmologists claim that rest alone won't cure, nor will lack of rest cause, serious eye ailments, but I well remember the simple comfort I found in merely closing my eyes.

This eye relaxation seemed to communicate itself to the rest of my body, to my mind and spirit. Granted, in this hurried, competitive world, you can't indulge in any long periods of eye rest. But let's face it, there are countless opportunities throughout the day when you could just close your eyes for a restful moment. Just try closing them—on trains, planes, buses, in doctors' offices, while you're waiting for a movie to begin—and you'll begin to see what I mean, I'm certain.

In elevators, isn't it pointless to keep your eyes riveted on the floor indicator? The operator will call your floor. And why waste your eyesight by looking so closely at the other passengers—the dandruffy collars, the tortured hairdos, the ubiquitous and indefatigable gum chewers? Close your eyes.

Consider, too, how much you can rest your eyes in barber and beauty shops. Only after I became blind did I learn how restful a beauty shop can be. I had always watched the operator's every move, fretting over everything she did. I invariably left the shop exhausted. Now I leave the whole business to her. And the results, I'm told, have been better. In addition, I leave the shop relaxed and refreshed.

THERE'S another level to this closing of the eyes, it seems to me. It enables us to develop our "sixth sense." I often suggest to parents that they try occasionally to look at their children with closed eyes. That way they don't see the mussy hair, the dirty hands, the scuffed shoes that are frequently so irritating. Instead, they see what is more important and infinitely dearer, their very souls. For the first time, perhaps, they really hear completely what the child has to say and they can sharply sense, by an inflection, a tone, a word, some small anxiety,

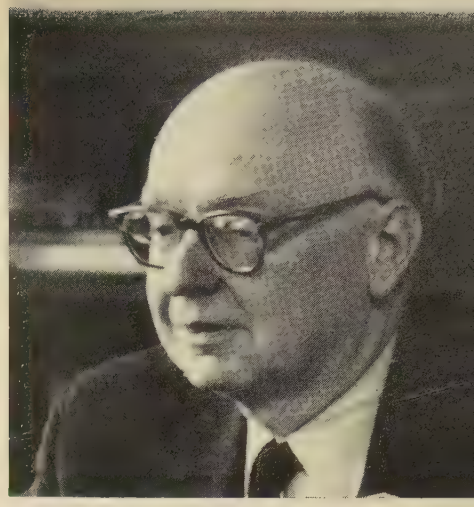
me deep affection the child feels. One young father to whom I ade this suggestion was startled ie day to detect in the voice of his ght-year-old daughter a tone of asion, a downright craftiness. Day ter day as he talked and listened, was there. Investigation disclosed at his child had come under the fluence of a slightly older girl, re- itedly an inveterate liar. He and s wife quietly broke up this com- nionship and the child is return- g to her candid self. He credits e early discovery to what he terms s "psychic stethoscope," for, with s eyes closed, he was not diverted her dimples, her appealing ges- res, her beguiling smile.

A minister once told me that he ways closed his eyes when people me to seek his advice and help. nly then, he felt, could he really t behind the mask we all wear to otect our real selves.

As a child, I once asked my old rse why we closed our eyes to ay. "Because then," she told me, ve are in the spirit." Her answer is ll valid. When the windows of ysical sight close, the windows of e soul open. To close the eyes is to ter an additional world intimately. ere, unless prevented by self-pity resentment, we tap the Great eservoir for strength and patience, r understanding and wisdom. Sim- rly, our sighted friends, in briefer osings of their eyes, may find full easure for their need. We see ore, this time with the inward e.

Above all, closing your eyes should fuse all your sight experiences with atitude. As you open them again, d realize you can see, gratitude ill clear your vision of the fog at comes from too casual acceptance your gift of sight, and will polish e lens of your inward eye to a ie clarity. Learn to respond joy- lly to that first bright shaft of nlight, to the dandelion yellow your breakfast egg. Atop your orning cup of coffee there are idescent bubbles. Before you gulp wn this rainbow, give thanks for es to see it. At the end of the day, especially grateful for eyes to e, and return, the look of affection the eyes of those dearest to you. You have so much to be grateful r. Try to be more aware of it.

Dr. Nall Answers Questions About



Your Faith and Your Church

Should Methodist ministers wear 'clerics'?

The clerical collar, proclaiming that ministers are called out of the world, sets up some barriers, knocks down others. Its justification, as Roger Lloyd, a newspaperman, says in *The Manchester Guardian,* "depends on whether a man's function, the purpose to which he has given his life, should be obvious to all who set eyes on him."

What does ecumenical mean?

It does not mean "interdenominational," "international," or "interracial." Holland's distinguished churchman, J. C. Hoekendijk, once expressed it this way: "Ecumenicity refers to the whole Church bringing the whole Gospel to the whole world."

So, ecumenicity is not an end in itself, and ecumenics is not a study set apart from other disciplines. Nor can ecumenical study, as we find it today in colleges and seminaries, be regarded as the frosting on the cake; it is the cake itself.

Ecumenicity is not Christian cooperation on the lowest common denominator. It is not denominational coexistence. It is Christian wholeness—and that means the renewal of the Church in unity, witness, and service.

What is the Messianic hope?

Through long, disaster-filled centuries, the hope of the coming Messiah (literally, "anointed one,") was all that kept the Hebrew people together. There are a number of references in the Old Testament where this expected ruler is described as a leader possessing wisdom, understanding, counsel, might, knowledge, and reverence.

Most believing Jews maintain that the Messiah is still to come. Christians, joining the idea of an earthly leader with that of a heavenly (see Daniel 7:14), hold that Jesus is the Messiah. There is no doubt that he himself believed this, though he added much to the old Jewish notions, notably the idea of the Suffering Servant who saves by his suffering. Yet he maintained that a community of believers and sufferers, and not merely an individual, has a blessed part in this saving.

Thus Jesus came with the idea of a kingdom that is not of this world, yet in this world. It is not up in the clouds somewhere, an invisible association of good men, but a company striving to make good a world that is a mixture of good and evil. It is an organized society of men in which sin, now interposed between God and man, loses its power, and is finally done away.

This makes the Church a definite part of the Messianic hope.

Author, traveler, lecturer, teacher, minister of God—all these describe Dr. T. Otto Nall, editor of The Christian Advocate, *who discusses with authority readers' questions on The Methodist Church and its beliefs.*

Light Unto My Path

WEEKLY MEDITATIONS BY MINISTERS ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

OCTOBER 4

"And you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."—Acts 1:8

TWO MEN were standing outside a courtroom. Said one to the other, "Are you a witness or just looking on?" The man questioned was a witness, either as a spectator or as a participant.

This is true of our Christian discipleship; we may be spectators, merely looking on. Our witnessing may be passive or even negative. The power of making the Gospel felt in all areas of life is not our major concern. We have not made our witness a reality.

Jesus' commission to his disciples, "You shall be my witnesses," is one that is binding on us as his followers. And what a glorious challenge it is! To be direct and definite in our representative capacity is a goal worthy of our best. To begin where we are, and to make our lives count in terms of friendliness, inspiration, and helpfulness, is true witnessing. To take our stand, as it were, in the witness chair, and to say by our words, our lives, and our influence, "This is what my faith means to me," is our greatest testimony.

We witness by our words. If we could have recorded everything we said yesterday and then played it back, how would we see ourselves? Few things are more revealing than our words.

We witness by our lives. Our actions are reflections of our faith. For as Emerson said, "Live truly and thy life shall be a great and noble creed."

We witness by our influence. This was what Paul had in mind when he wrote, "You yourselves are our letter of recommendation, written on your hearts, to be known and read by all men" (2 Corinthians 3:2).

Those who take God seriously know the meaning of witness to which he calls them. By their words, their lives, and their influence they give proof to the greatness of their Christian faith.

Prayer: Grant us the wisdom and courage, our Father, to witness for him whose name we bear, whose we are, and whom we serve. Amen.

—RAYMOND R. KREPS

OCTOBER 11

And Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."—Acts 2:38

WHEN THE *Mayflower II* sailed a few years ago from England to the U.S. we were living in Lynn, Mass. We decided our two sons would appreciate history more profoundly if they could be in Plymouth when the famous ship arrived.

Mark and David were nine and seven. The impression of the tiny craft coming into Plymouth harbor will never be erased from their memories. We talked about the hazardous life in that first year in the New World when the Pilgrims sought freedom to worship God. The boys asked searching questions about freedom and faith, their meanings and applications.

Just as certainly as the Pilgrims found freedom from their spiritual enslavement, so, too, have Christians throughout the centuries as they have repented of their sins. They have received Christ's forgiveness for their estrangement from God. Freedom comes to him who is repentant, for he makes himself no longer the center of his own universe; now, for him Christ truly becomes the way, the truth, and the life.

Jesus' way of life enables the Christian to breathe the exhilarating air of freedom. No longer is he constricted by multifarious laws and prohibitions. He is sustained in his weakness and temptation by the gift of the Holy Spirit. With new strength he faces each day unafraid and can reaffirm with St. Paul that "it is no longer I who live, but Christ who lives in me" (Galatians 2:20).

Prayer: Our Father, who dost breathe freedom into the lives of thy children everywhere, help us to know that in Christ Jesus we can find our freedom from the enslavement of sin. Sustain us hourly by the gift of thy Holy Spirit until we are wholly thine. Amen.

—JAMES EDWARD DOTY

OCTOBER 18

But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth walk."—Acts 3:6

IN THE brochure *Human Relations in Modern Business* compiled by business leaders of America, five basic needs of men are listed: self-respect, respect of others, a chance to live, assurance of security, and social life. Both employers and employees thus recognize needs other than money.

Peter had labored with Christ three years without personal funds. Nevertheless, as he launched out on post-pentecostal projects, he bulged with spiritual riches. All the priceless teachings of the Savior were his firsthand possessions. But he was without funds—and promptly he encountered human need. The "Beautiful

ate" cripple had subsisted on sh to that moment. After years begging, his condition was unproved. Along came wealthy, ough coinless, Peter prepared enrich him permanently. The ighty name of Jesus Christ was voked, a brotherly hand was fered, and the man quickly rose become an asset to society ther than a liability.

Suppose you had a large coin d no spiritual power to offer the cial mendicant? That would be travesty on Christian benevonce.

In the story of *Doctor Zhivago*, ntonina Alexandrovna on a urney to the Urals needed food sperately. At a train stop she changed an embroidered towel ith a peasant woman for half a asted rabbit. As Antonina ended her way back to the train, r heart pounded for fear she d cheated the woman by such exchange. This is the type of aracter which makes money ok like trash.

Underneath the gift of Peter as the miracle-working name of e One who made stars and man frames. The ordinary hand Peter was the conductor for at power which operates the iverse, bringing daily rebirth of orning light out of darkness.

Prayer: Dear Savior, whose ighty name lifted the prone ipple to a place of action and sefulness in society, enrich, we ay, our lives with spiritual wer that we may enlarge other uls and increase their fellowip with thee. For thy name's ke. Amen.

—HARRY E. BROOKS

CTOBER 25

But Peter and John answered them, "Whether it is right in the sight of God to listen to you rather than to God, you must judge; for we cannot but speak of what we have seen and heard."—Acts 4:19-20

EMILE ZOLA, the French novelist, was contemplating retirement as he sat at his desk. Before him were the records of the ial of Alfred Dreyfus, conemned for treason. As he studied em, Zola became convinced that reyfus was innocent. Further, he ecame convinced that the army ficers who had railroaded him to rison would fight desperately to revent reopening the case. Zola was an old man and a successful one. Why get himself involved? It was a crossroads in the history of the conscience of man. Zola decided that he must listen to God. He began to write. *J'accuse* appeared in the newspaper next day. The fight was on. Years later, Dreyfus was exonerated.

Listen to popular opinion rather than to God?

That was the question Jesus faced when Pilate asked him, "Do you not know that I have power to release you, and power to crucify you?" (John 19:10). This was the question that Albert Schweitzer faced when he began to write his *Declaration of Conscience*, in which he said that the explosion of nuclear weapons represented a violation of the natural rights of man, threatening his health, his air, his water, and his food. Dan Taylor, of our Methodist Board of World Peace, faced that question also when he testified before a committee of Congress, asking for an end of military conscription by which we submit young boys to the moral training of a first sergeant.

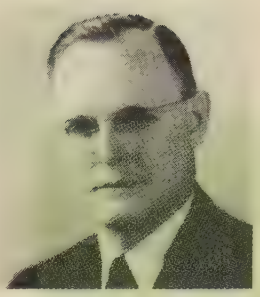
Again and again the clamor of the world tries to drown out the voice of God speaking in the human heart. And another thought comes to mind: Doesn't every radical, every fanatic think of himself as driven by the voice of God?

I will never forget interviewing a woman patient in a hospital for the mentally ill. She had killed her landlady with a stick of wood. She had had nothing against her—but felt she had been "ordered of God" to do this awful deed. How do we distinguish between a prophet and a fanatic?

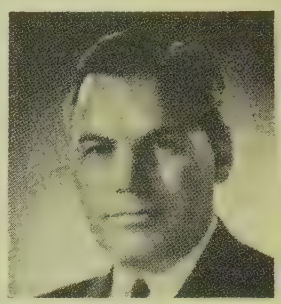
"We cannot but speak of what we have seen and heard." The authentic witness of the Gospel is the transformed life. Remember that poor lame fellow who had just been healed? He was still standing there. He was the living witness to the transforming power of the Gospel. He was a fact. There is nothing fanatical about a fact. Maybe our theories about the facts are suspect, but it's hard to quarrel with the transforming fellowship of the Church.

Prayer: Lord, when we speak, believing we are uttering thy words, let there be lives made better for our speaking. Amen.

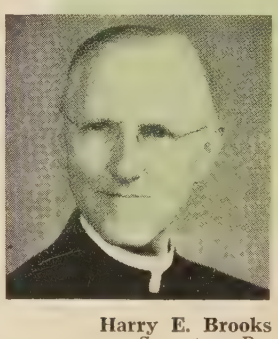
—P. MALCOLM HAMMOND



Raymond R. Kreps
Denver, Colo.



James Edward Doty
Indianapolis, Ind.



Harry E. Brooks
Scranton, Pa.

P. Malcolm Hammond
Boise, Idaho

This drawing by A. R. Waud of a circuit preacher, reproduced in This Is the South, *recalls the old saying: "It's a terrible night, only crows and Methodist preachers are out."*

BARNABAS

Looks at New Books

THE SOUTH is headline news these days. But real understanding of that section of the U.S.A. is fuzzed up by pictures-in-the-mind of the Negro mammy, the Dixie senator, and the hillbilly. That's why a book such as THIS IS THE SOUTH (Rand McNally, $6) is important. For early October publication, it draws on 32 authorities on Southern life to give us a realistic picture of Dixie today and in the yesterdays that formed it.

Methodists will be particularly interested in a chapter on *The Preacher* by Dr. James Sells, executive secretary of the Southeastern Jurisdictional Conference. The book was edited by **Robert West Howard,** himself the son of a Methodist parson.

Bible students will find additional aids in the new REVISED STANDARD VERSION REFERENCE BIBLE (Nelson, $9-$22.50 in various bindings). Over 75,000 listings in center columns refer readers to other passages having a common theme. Some illustrate the meaning of a verse, others complete the thought or indicate the outcome. And for passages in which a particular word or name appears, there is a concise concordance and list of proper names.

Completely reset in a new type for this edition, the RSV Bible has never been so easy on the eyes. And it's particularly appropriate that the RSV REFERENCE BIBLE appears on September 30—the seventh anniversary of the RSV Bible itself.

All too often, a promising literary talent sparkles brightly, then, betraying the hopes vested in it, fizzles out. Happily, that's far from the case with **Harry Golden,** the New Yorker-turned-Carolinian who struck a responsive chord in the hearts of all the nation with his *Only in America.*

Now he's repeated. His new book is For 2¢ PLAIN (World, $4), a sensitive collection of essays which touch on everything from his aunt to Mussolini, from Jewish rye bread to loneliness.

Golden, editor of *The Carolina Israelite,* is unique. He's a man of no pretense, great simplicity, and an unbreakable tie to the common people. And if you're wondering what that cryptic title means—well, back when Golden was a boy in New York City's teeming Lower East Side, seltzer water sold for a penny a small glass, two cents a large glass, and sirup an extra cent. Customers wanting a large glass used to walk up to the counter and say, "Give me for 2¢ plain"—an expression which awakened a lot of boyhood memories in Barnabas' heart, too.

No matter how you feel about Richard Nixon—and opinions range from passionate admiration to violent distrust—you'll probably feel exactly the same way about him when you've finished RICHARD NIXON: A POLITICAL AND PERSONAL PORTRAIT by **Earl Mazo** (Harper, $3.95). It's a detailed, penetrating, and fair study of an extraordinarily paradoxical personality. Mazo is Washington political writer for *The New York Herald Tribune.*

The ruins of Angkor, Cambodia's ancient city, stand entwined by the grasping jungle, a nesting place for birds, a sun parlor for lizards. Its jewel-encrusted temples, built to shelter the gods, are elaborately carved with designs and figures telling the story of the Khmer generations that flourished between the 9th and 13th centuries.

ANGKOR (Praeger, $8.50) contains **Malcolm MacDonald**'s vivid descriptions of the ruins, plus 111 excellent photographs.

Most Methodists know Webb Garrison as president of Methodist-related McKendree College, a Methodist minister, and the author of books and articles on religious subjects.

But this respectable-looking gentleman leads a double life. As **Gary Webster**, he is the author of several lively books on science. His latest—Garry Webster's, that is—is CODFISH, CAT AND CIVILIZATION (Doubleday, $3.95) which tells the amazing story of the part other living creatures have played in man's history and civilization. It's stimulating reading.

SEX, VICE, AND BUSINESS (Ballantine Books, 50¢) isn't pleasant reading, especially if you lean toward complacency. Reporter **Monroe Fry** traveled 30,000 miles in two years, criss-crossing the continent to look behind the scenes at bootlegging, prostitution, gambling, and the like in communities large and small. He makes some charges against Americans in general which, if true, must be of sharp concern—particularly to those of us who call ourselves Christians.

Bootlegging, he says, is almost as evalent as during the Prohibition ; vice, he charges, flourishes largely cause a community's legitimate busi- sses want the flow of cash it brings in wake; the citizenry at large en- urages wrongdoing behind a façade righteousness, and all too many nericans fall into the trap of believing is wiped out because they have (a) ssed a law against it or (b) read out cleanup campaigns.

This, in my opinion, is not so orough a book as it could have been. the other hand, it ought to stimu- e thinking among churchgoers. But n't read it if you're afraid to have ur eyes opened.

In THE HOLY BARBARIANS (Messner,) **Lawrence Lipton** tells about hy Dave Gelden, who dropped in e day carrying a leaflet he had been ven, announcing that the world was ming to an end. *"Whose* world is ming to an end?" Itchy Dave asked ntemptuously. That summarizes the titude of the hip, cool, frantic genera- n of new Bohemians who call them- lves "beat."

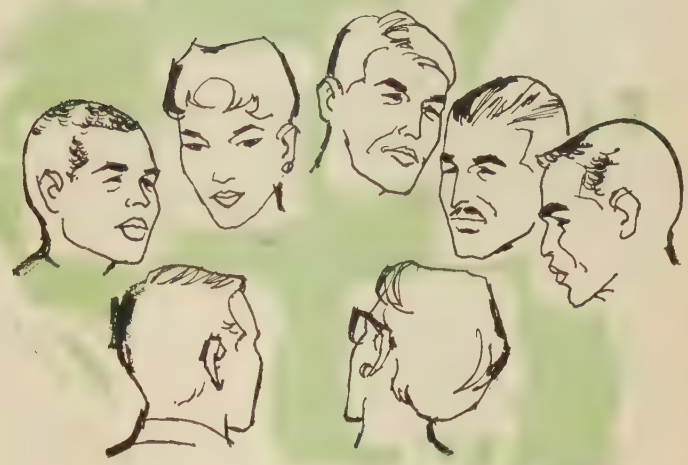
Lipton calls them "holy barbarians" holy in their search of self, barbarian their rejection of the so-called ivilized" standards. His book is a tailed and chilling picture of their ay of life.

It's a pleasure to report that Jedediah nith is being rescued from his niche the forgotten man of Western his- ry. Had he not been killed at 32 by omanches in Texas, had his journal t been lost or burned, every school ild would know why discerning his- rians rank him alongside Lewis and lark. For he was the first American cross overland to California and the st white man to explore the West oast from Canada to Mexico.

A Jedediah Smith Society has been t up at Methodist-related College of e Pacific, Stockton, Calif.—'Diah nith was a devout Methodist. Now e's the theme of a book for boys, EDEDIAH SMITH, TRAIL BLAZER OF THE EST by **Hal G. Evarts** (Putnam, $3) d shows up as a background charac- r in BEYOND A BIG MOUNTAIN (Hast- gs, $3.95) by **Peter Decker.** Both e factual but fictionized—and should e welcomed by anyone curious about e breed of men who preceded settlers the West.

How well I remember the sinking, l-alone feeling Mrs. Barnabas and I t when we brought our first-born aughter home from the hospital and alized, suddenly, that her life and appiness were in our hands! That's hy I am so glad to see **Dr. David oodman**'s straightforward book, A ARENTS' GUIDE TO THE EMOTIONAL

The Road to PEACE



. . . is through understanding. And United Nations Week, October 18-24, reminds us that Christians must know the world they live in. Here are books to help.

Germany and the East-West Crisis: The Decisive Challenge to American Policy by ***William S. Schlamm*** *(McKay, $3.95)*—a profound, disturbing book written with passion and conviction.

Five Ideas That Change the World by ***Barbara Ward*** *(Norton, $3.75)*—a gifted political analyst views nationalism, industrialism, colonialism, Communism, internationalism.

Journey to Poland and Yugoslavia by ***John Kenneth Galbraith*** *(Harvard University Press, $3)*—journal of an American economics professor who lectured behind the Iron Curtain.

Rice Roots: An American in Asia by ***Arthur Goodfriend*** *(Simon and Schuster, $3.95)*—an American family's year in central Java; a report that digs deep into Asian attitudes.

Egypt in Transition by ***Jean and Simmone Lacouture,*** translated by Francis Scarfe *(Criterion Books, $7.50)*—weak on Pan-Arab policy, but the best book yet on Egypt today.

The Prerequisites for Peace by ***Norman Thomas*** *(Norton, $2.95)*—an American liberal presents a concise and forthright analysis of the problems of building for peace.

The Soviet Union and the Middle East by ***Walter Z. Laqueur*** *(Praeger, $6)*—excellent perspective on Soviet attitudes and the response they're getting in a critical area.

No More War by ***Linus Pauling*** *(Dodd, Mead, $3.50)*—a Nobel Prize-winning scientist gives us facts about nuclear war and pleads for international understanding.

MORE INCOME for You!

MORE BIBLES for All!

That's what American Bible Society Annuities Mean

In the midst of political and economic uncertainties and spreading tensions, the world grows hungry for unchanging, peace-bringing, spiritual truths. There is great need for the Scriptures everywhere—in Korea, Japan, Formosa, Hong Kong, Africa, South America, here at home, and for our own armed forces.

You can grasp this golden opportunity—and help yourself at the same time—by purchasing an American Bible Society Annuity Agreement. Under this great Christian Plan you receive financial security—a regular, generous, partially tax-exempt income which never varies even when times are bad—at the same time you help spread the Word of God.

Prompt, full-payments without fail for over a century

Learn how this remarkable Christian Plan, which is doing so much for the world, can become a very advantageous Life Plan for you!

Send Coupon today!

AN INCOME ASSURED

AMERICAN BIBLE SOCIETY
450 Park Avenue, New York 22, N. Y.

Please send me, without obligation, your booklet T-910, entitled "A Gift That Lives."

Name _____

Address _____

City _____ Zone _____ State _____

NEEDS OF CHILDREN (Hawthorn Books, $4.95). It's wise and positive, based on two key ingredients—*love* and *common sense*. It goes far beyond the current standard works in the field.

"You have the LINCOLN LIBRARY!" exclaimed one of our lady staff members, spying a copy of the 24th edition in my bookcase. "It taught me how to work square root!"

Seeing my startled look, she explained: "My geometry teacher finally gave up trying to teach me the way to find the square root. The principal failed. My grandfather took over—he was sure he could teach me because he'd been a teacher before he went into the ministry. Still no light. Then one day I looked up square root in the LINCOLN LIBRARY. There it was, plain as day."

I should add that THE LINCOLN LIBRARY OF ESSENTIAL INFORMATION (Frontier Press, $27-$33 for single volume, $31-$38 for two-volume set) also covers a vast amount of other fundamental data. It's an excellent family reference book.

Go Exploring in Books is the theme of Children's Book Week, November 1-7, and fall publication lists promise exciting reading for all young adventurers. In fact, it's hard for imaginative-minded adults to pass by the colorful children's book displays these days.

Readers who got a lift from *Facing Fear* [April, 1958, page 17], which was excerpted from **Charlotte Edwards**' *Heaven on the Doorstep,* will be glad to know that Mrs. Edwards has written another volume of personal essays. It's HEAVEN IN THE HOME (Hawthorn Books, $3.95). It doesn't have the impact of her former book, but it's a pleasant discussion of love, children, neighbors, faith, work, and the simplicities of home life.

There's something about New York that stamps it apart from any other city in the nation. Call it what you will—glamour, excitement, tinsel, sham—whatever it is, it's unique. But it's surprising to learn that the city always has had its own distinctive atmosphere, even back in the days when it was New Amsterdam and its head man was Peter Stuyvesant.

The flavor of the place and the time comes through the pages of PETER STUYVESANT AND HIS NEW YORK—which bears the apt subtitle, A BIOGRAPHY OF A MAN AND A CITY—the work of **Henry H. Kessler** and **Eugene Rachlis** (Random House, $4.75). With deftness and zest, the authors recapture the 17 years of the one-legged Dutchman's rule. Typically, just as Baghdad on the Hudson, as O. Henry loved to call it, still seems to face a crisis every day in 1959, so back in the 17th century the resident tumbled out of bed each morning to find some new problem on their door steps.

Good reading for Americana fans, especially readable for New Yorker and their suburban neighbors.

It's quiz time: *How far is it by auto from New York to Los Angeles?*

That's right, 3,036 miles.

Now: *What American Indians built two roads, one 2,520 miles, along a coast, another over 3,250 mountain miles?*

You're right again if you named the Incas. But I keep up with you only because I've just read an extraordinary volume, THE INCAS OF PEDRO DE CIEZA DE LEON (University of Oklahoma Press, $5.95). Cieza was 13 and scantily schooled when he left Spain in 1535 for a 17-year career as soldier in Peru. How he got the bug to be a historian is one of the mysteries brought out in the introduction by **Victor Wolfgang von Hagen.** He has done an able job of editing and mortaring the old manuscripts into a unified account of one of the most amazing eras of Western-Hemisphere history. The translation is by **Harriet de Onis.**

If history holds fascination for you, this book can mortgage several evenings for you—and pleasantly.

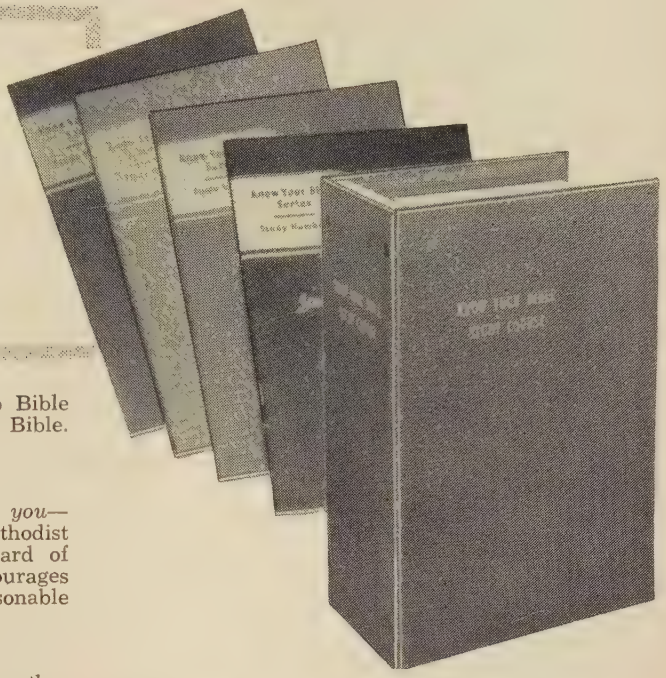
There seems to be no end to books by or about Roosevelts. From the Oyster Bay, or Republican, side of that famous family comes DAY BEFORE YESTERDAY: THE REMINISCENCES OF MRS. THEODORE ROOSEVELT, JR. (Doubleday, $5.95).

Ted Roosevelt and his bride-to-be.

It's a brilliant account by the woman who was overshadowed at her own wedding by 500 of her father-in-law's Rough Riders. It's also a warm portrait of Ted Roosevelt, whose ability and character established him as a dis-

Now It's Here—A New Way for You to Come To Know Your Bible—And Understand It!

The Weekday KNOW YOUR BIBLE STUDY GROUP PLAN



Yes, here's an idea you'll welcome. It's a plan for group Bible study—designed to teach you to know and understand the Bible. It's simple and adaptable to any church or group.

This Program Was Planned for You—the Layman!

The Weekday Know Your Bible Study Group Plan is for *you*—the layman. It's being promoted throughout the entire Methodist Church, sponsored jointly by The Methodist General Board of Education and The Methodist Publishing House. It encourages adult lay leadership. It's so simple that any layman with reasonable preparation can be a group leader.

You'll Like the Informal, Fellowship Groups

This plan calls for getting an interested group of people together during the week for a study of the Bible over an indefinite period of time. It emphasizes the value of informal, small groups where each member has opportunity to participate. Groups meet in homes where possible or in small groups at the church. You may have as many groups as you desire. This is an excellent project for your class, adult fellowship or anyone interested in learning more about their Bible.

Studies may be carried on for an indefinite period of time and are conducted at any rate or sequence the groups desire.

What These Groups Will Do for You

First, you'll come into a fuller knowledge of the Bible. Your personal life will be immeasurably enriched, both from the standpoint of cultural appreciation and spiritual overflow. Your worship experiences will deepen and you'll find yourself enjoying your church school classes and minister's sermons more. You'll be able to teach your children about the Bible and answer their questions better.

GET THESE MATERIALS FREE!

Organize a Weekday Know Your Bible Study Group in your church now. Order a supply of the Know Your Bible booklets (those you do not use may be returned to us for full credit) and we'll send you these materials free:

1. To the pastor, a complete set of the *Know Your Bible Series*, with handbook and binder.
2. A 15x22-inch poster with all study subjects listed and registration blanks at bottom for you to place in a conspicuous place in your church.
3. Series of 6x9 posters for promotion.
4. Announcement copy for church bulletins.
5. Suggested letter copy announcement for entire church.
6. Suggested copy for your church bulletins on each unit of study.
7. Suggested copy for post cards to be mailed to your church members.
8. Wallet size membership card for every person who joins a Know Your Bible Group.

Organize your group now—
Write for a complete descriptive folder today!

The KNOW YOUR BIBLE SERIES

Use these booklets in your groups as your study guides. A series of 12 study booklets on the entire Bible written by Dr. Roy L. Smith. Dr. Smith covers all the Bible in these booklets, using the question and answer method. Written in simple, easy-to-understand language, offering a variety of plans. (AP)

1. How Your Bible Grew Up (Introduction)
2. The Bible and the First World State
3. Writing Scripture Under Dictators
4. Refugees Who Wrote Scripture
5. The First Jewish Bible
6. Jewish Thinkers and Propagandists
7. Jewish Wit, Wisdom and Worship
8. Paul Launches the New Testament
9. Paul Writes Scripture in Prison
10. Three Letters and Five Tracts
11. The John Books
12. Three Gospels and a History

Set of Twelve Books in maroon imitation leather binder ..... *postpaid*, **$4.95**

Set of Twelve "Know Your Bible" Books without binder ..... *postpaid*, **$3.50**

Binder, only. Postage extra; wt., 1 lb., 8 ozs. **$3.00**
Each Book ..... *postpaid*, **35¢**
Any Six Books ..... *postpaid*, **$1.90**

Any Twelve Books ..... *postpaid*, **$3.50**

Handbook. A new addition to the series written by Dr. Charles M. Laymon, editor of *The International Lesson Annual.* An ideal guide on how to organize your groups and how to use the study booklets. ..... *postpaid*, **35¢**

Add state sales tax where it applies

The Methodist Publishing House

Please order from House serving you

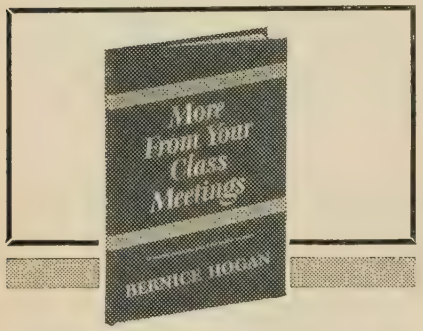
Baltimore 3 • Chicago 11 • Cincinnati 2 • Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30 • Portland 5 • Richmond 16 • San Francisco 2

Since 1789

Shop at our COKESBURY BOOK STORES in these cities: Atlanta, 72 Broad St., N. W.
Boston, 577 Boylston St. • Los Angeles, 5244 Santa Monica Blvd. • Nashville, 417 Church Street

THE COKESBURY PARTY BOOK **Revised**

By Arthur M. Depew. This edition, entirely revised, brings all the parties of the original edition up to date and adds new ideas. 52 complete parties are included. A delightful guide for group leaders and party givers. $2.95



MORE FROM YOUR CLASS MEETINGS

By Bernice Hogan. To help you improve your class meetings, 12 monthly programs and 6 programs for special occasions are outlined here. Use this helpful volume to promote new enthusiasm and inspiration in your class. $2.50

Order from your bookstore today

ABINGDON PRESS

Publisher of THE FUN ENCYCLOPEDIA

THE CONSISTENT ADVERTISERS IN
TOGETHER
MERIT YOUR PATRONAGE.

Order Any Book

. . . you see reviewed in *Together* at the publisher's advertised price—we pay the postage to you.

THE METHODIST PUBLISHING HOUSE

Since 1789

Order from House serving you
Baltimore 3 • Chicago 11 • Cincinnati 2
Dallas 1 • Detroit 1 • Kansas City 6
Nashville 2 • New York 11 • Pittsburgh 30
Portland 5 • Richmond 16 • San Francisco 2
Shop at our COKESBURY BOOK STORES in:
ATLANTA, 72 Broad St., N. W.
BOSTON, 577 Boylston St.
LOS ANGELES, 5244 Santa Monica Blvd.
NASHVILLE, 417 Church St.

tinguished American in his own right—a particularly difficult thing to do for the son of as overpowering a father as President Theodore Roosevelt.

I met **Lowell B. Mason** some 10 years ago when he was in Chicago to make a speech at a meeting of small businessmen. His subject was the dangers of bureaucratic tyranny. Yet, as a member of the Federal Trade Commission, Mason was himself a "bureaucrat." He had asked for that appointment because he had felt it was the best way he could combat the petty but dangerous bureaucratic interference he was encountering every day in his practice of corporation law.

And fight it he has—in speeches, interviews, and dissenting opinions throughout the 11 years he was a commissioner. THE LANGUAGE OF DISSENT (World, $5) presents Mason's pungent opinions; they make interesting and important reading.

Probable-Possible, my black hen,
She lays eggs in the Relative When.
She doesn't lay eggs in the Positive Now
Because she's unable to postulate how.

So goes the first of 45 whimsical verses by **Frederick Winsor** making up THE SPACE CHILD'S MOTHER GOOSE (Simon and Schuster, $3.50). Accompanied by Marian Perry's witty pen-and-ink drawings, they turn the vast, cold worlds of space and science into cozier, merrier places.

Of course, such sophisticated doodling with scientific terms, even when they're explained in a glossary in the back, isn't really for children—unless they're unusually erudite tots. But it's a delight to those who find a subtle fascination in the language of the scientists.

Mrs. Barnabas and I've been reading SAY IT WITH WORDS (Knopf, $3.50). It's intended to help dissolve that mental block which rises up in front of most of us when we sit down to write—be it a report, the minutes of a meeting, or a letter. My wife says she thinks it'll help her with her next committee report. I knew it'll help me—for professional writers often have as hard a time putting words on paper as the newest amateur.

Certainly it's warmly and wittily written by a man who not only loves words but is about as expert at writing, speaking, and editing them as anybody you're likely to find. He's **Charles W. Ferguson**, a senior editor of *The Reader's Digest* and the author of five earlier books.

William Peters has written about sports, crime, politics, personalities, and medicine for many publications. In THE SOUTHERN TEMPER (Doubleday, $3.95) he has produced a book that probes beyond stories of bombings and killings to reveal that for every racial extremist who has openly resisted the Supreme Court's order to desegregate there are several white citizens quietly working to bring a harmonious end to segregation. These are the church women, businessmen, labor leaders, and responsible politicians who represent the silent South—Southerners anxious to uphold law and order and get on with the South's industrial revolution.

Beware! Junior's simple request for a pair of guppies for himself may be the first step toward an aquarium full of exotic fish—for you. But if you're already too far gone to take warning you'll be happy to learn that there's a complete guide to your hobby now in ALL ABOUT TROPICAL FISH (Macmillan, $15) by **Derek McInerny** and **Geoffrey Gerard.** It's for beginners as well as experienced aquariists.

John D. Rockefeller amassed the incredible sum of $900 million by undercutting, outwitting, and eliminating his competitors in the oil business. Although he also gave away $550 million to philanthropic causes he was one of the most bitterly hated men of his day. Two generations later the name Rockefeller stands for philanthropy and public service to such an extent that one of old John D.'s grandsons, Nelson, has even been able to become an important contender for the Republican presidential nomination.

William Manchester gives us a colorful profile of four generations of this family in A ROCKEFELLER FAMILY PORTRAIT: FROM JOHN D. TO NELSON (Little, Brown, $3.95). Manchester confesses his own prejudice for John D., whom he terms a "pirate in high style."

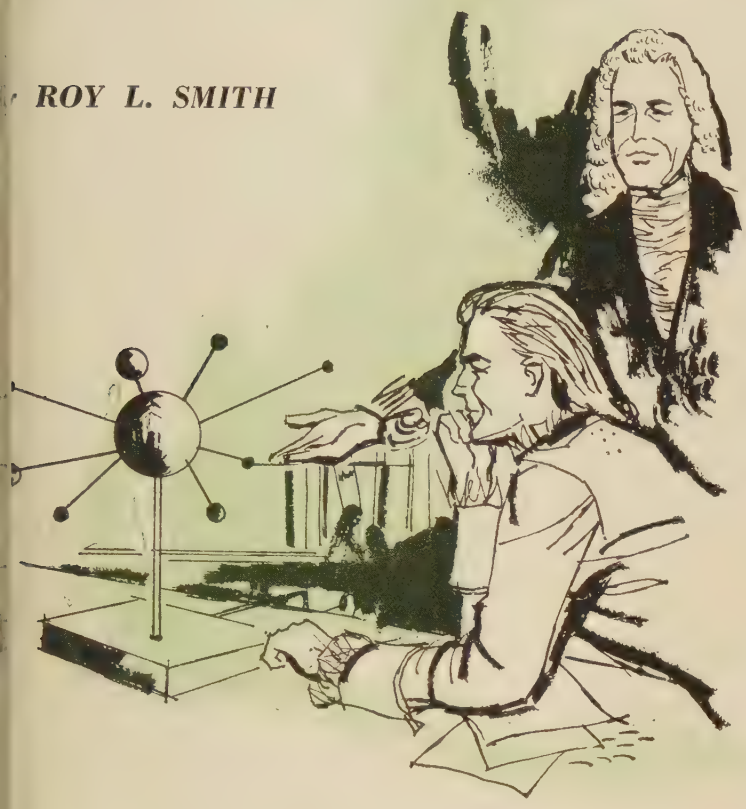
For a soberer, more objective view read JOHN D. ROCKFELLER (Scribner, $5.95), **William Greenleaf**'s one-volume abridgment of **Allan Nevin**'s *Study in Power.* It's a scholarly analysis of the man who built, in Standard Oil, "one of the most powerful, complex, and efficient organizations ever created."

I used to wonder how English actor Leslie Howard could look so distinguished in old tweeds whereas I, Barnabas. . . Oh, well, Howard was successful at everything he attempted, be it the stage or motion pictures, acting, writing, producing, or directing. It is not primarily in these roles, however, that he appears in A QUITE REMARKABLE FATHER (Harcourt, Brace, $4.75). This biography by his daughter, **Leslie Ruth Howard**, presents him quite properly, as a family man and warm human being.

—BARNABAS

Who Made It?

ROY L. SMITH



SIR ISAAC NEWTON, the great British astronomer, was a devout Christian who held to his convictions. Among his intimate friends, one story goes, was an unbeliever with whom he held long conversations about religion.

In his investigations of the solar system, Sir Isaac employed a skilled mechanic to make a simple copy of the system as revealed to him. A gilded ball represented the sun, and dull gray spheres represented the planets. By turning a crank, the scientist could make their movements approximate the orbits of the heavenly bodies. One day, Sir Isaac's unbelieving friend saw the mechanism and instantly recognized its function.

"What a wonderful thing!" he exclaimed. Then he asked the scientist, "Who made it?"

"No one," Sir Isaac replied. "It just happened. We had some balls, rods, and gears lying about and they just happened to jostle together, and the thing got going."

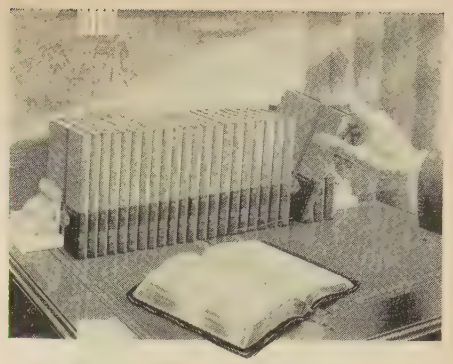
It is quite possible that this incident is pure invention. But the philosophy it represents is encountered almost any day in the laboratory of many scientists.

This universe either came together as a result of the action of an original cause, or it just happened! There are no other possible explanations.

In answer to the question of the plain man—"Who made it and what keeps it going?"—there are no other answers than Sir Isaac's. Either "someone" or "nobody" did it. We can take our choice.

To believe that this universe is the product of the activity, power, and intelligence of a Supreme Being calls for a certain type of faith; for even the devout believer there remains a long list of unanswered questions. Mysteries must still be explored and explained; researches must go on; reasons must be sought.

But to believe that our universe is the product of pure accident also calls for a kind of faith that amounts to little more than blind credulity. To believe that "nothing" caused it all is to declare an incredible confidence in chance.



THE LAYMAN'S BIBLE COMMENTARY

Planned especially as a study tool for our generation. . . . New 25-volume series explains every passage of Scripture. . . . Useful for individual, family, group study . . . helpful to teachers, ministers, writers, libraries. . . . First 5 volumes coming October 5: 1. *Introduction to the Bible;* 2. *Genesis;* 14. *Hosea through Jonah;* 18. *Luke;* 22. *Galatians through Colossians.* . . . Design calls for greatest readability and durability at lowest cost.

Boxed set of 5, $8.75
Single copies, $2.00 ea.
4 or more, $1.75 ea.
(any assortment)

Ask your bookseller

JOHN KNOX PRESS
RICHMOND, VIRGINIA

for all parents

THE CHRISTIAN HOME

NO OTHER MAGAZINE meets the need of Christian parents of children through teen-agers for Christian answers to today's complex family problems. Order THE CHRISTIAN HOME today for your home or put it into some home you know. Only $2.50 a year.

MAIL ATTACHED COUPON TODAY

THE METHODIST PUBLISHING HOUSE

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2
Dallas 1	Detroit 1	Kansas City 6
Nashville 2	New York 11	Pittsburgh 30
Portland 5	Richmond 16	San Francisco 2

Please enter the following subscription to THE CHRISTIAN HOME at $2.50 a year.

Name _____
Street or RFD _____
City _____ ( ) State _____
Gift Card from _____ Payment Enclosed ____
Ordered by _____
Street or RFD _____
City _____ ( ) State _____

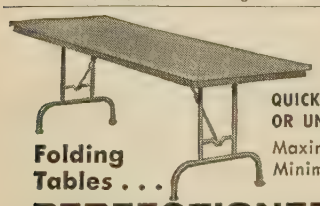
Möller

Custom Construction

Quality must be built into a fine instrument! When a Möller pipe organ is "born" on the drafting boards, only the finest materials and mechanisms are specified. Each exacting detail is supervised in the Möller factory. The result—unexcelled beauty of tone and perfect response. See . . . Hear . . . Compare! There's a Möller priced right for you.

M.P. MÖLLER
INCORPORATED
Renowned for Pipe Organs Since 1875
HAGERSTOWN, MARYLAND, U.S.A.

Member of the Associated Organ Builders of America



Folding Tables . . .

QUICKLY FOLD OR UNFOLD!
Maximum Seating
Minimum Storage

PERFECTIONEERED

Mitchell FOLD-O-LEG tables

Better appearance, durability and strength.. Finest construction, workmanship, finish. Choice of many top materials and colors.
Write for Folder

MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. C

CARAVAN *from* ARARAT

"Maid of Athens"—a squalid, creaking tramp steamer plodded toward New York from its eastern Mediterranean melting pot. On board and in the steerage mingled Greek and Turk, Armenian and Arab, Syrian and one disdainful American. Vivid, earthly, full of suspense and flashes of humor—you'll never forget the CARAVAN FROM ARARAT. $3.50

Suspense, realism, a cornucopia of adventure in a novel by
JAMES P. TERZIAN

At your denominational book store

MUHLENBERG PRESS

Browsing in Fiction

Gerald Kennedy

BISHOP, LOS ANGELES AREA, THE METHODIST CHURCH

USUALLY when a man goes out to dinner he knows exactly what he wants. He orders steak or chicken or perhaps swordfish. There are a few times, however, when ordering is difficult because he can't see a thing on the menu that appeals to him. He would like to say to the waiter, "Just bring me a little of everything on the menu," but most restaurants won't cater to the diner who wants to do a little sampling.

There are times when the reader is in that sampling mood, also. He may be tired or have only a few moments, and he would like to have a choice of something long or something short, something old or something new. It would be fine if he could glance at a mystery or short story or read part of an old novel he remembers. But how can this be done?

A few years ago Doubleday published a book in two volumes entitled *Stories to Remember.* They were edited by **Thomas B. Costain** and **John Beecroft.** They contained a number of complete novels and a larger number of short stories. I was so intrigued that I recommended them. To an amazing extent the editors had chosen fiction I liked. The same gentlemen now have produced two more volumes called:

MORE STORIES TO REMEMBER *(Doubleday, $7.50).*

I am happy to report that they are just as satisfactory as the previous volumes and I am recommending them to you.

The first novel in Volume I is **James Hilton's** *Lost Horizon.* If you have not read it, you will enjoy it; if you have read it, you may like to skim it again. **Somerset Maugham** has a short story called *The Verger.* It has the interesting little twist we expect from Maugham and takes perhaps 15 minutes to read.

One of my early reading memories is **Jack London's** *The Call of the Wild.* I was delighted to skim parts of it again in this first volume. I do not know whether young people in our time ever read this story, but it was one of the exciting reading discoveries of my boyhood. **B. J. Chute** has a short story called *The Juke Box and the Kallikaks,* which has a hillbilly flavor and is full of humor and keen insight.

A. Conan Doyle's *Through the Veil* explores the theme of reliving the past. Doyle was much interested in such esoteric affairs and this has the touch of a fine writer, as well as the convictions of one who did a good deal of psychical research. And **Thomas Hardy's** *The Three Strangers* reflects all the mystery of the English moors and the strange meeting of a hangman, an escaped convict, and his brother. And there are many other fine stories.

The second volume is even better. For example, I had never read *Good Morning, Miss Dove* by **Frances Gray Patton.** It is a delightful story and, in a day when education is much in our thought, it makes a significant point. I wish there were more Miss Doves in our school system. **William Faulkner's** *Turnabout* has a real punch and deals with American and English relationships in the war. In a day when the two nations need to work together, this is a good story to read.

John Galsworthy wrote *Ultima Thule,* frankly a tear jerker, while **John Masefield** has contributed *Anty Bligh* and **Charles Dickens** gives us *Sam Weller Makes His Bow.* All are brief and wonderful. Did you ever read **Conan Doyle's** *The Croxley Master?* If you are secretly addicted to boxing on TV, try it.

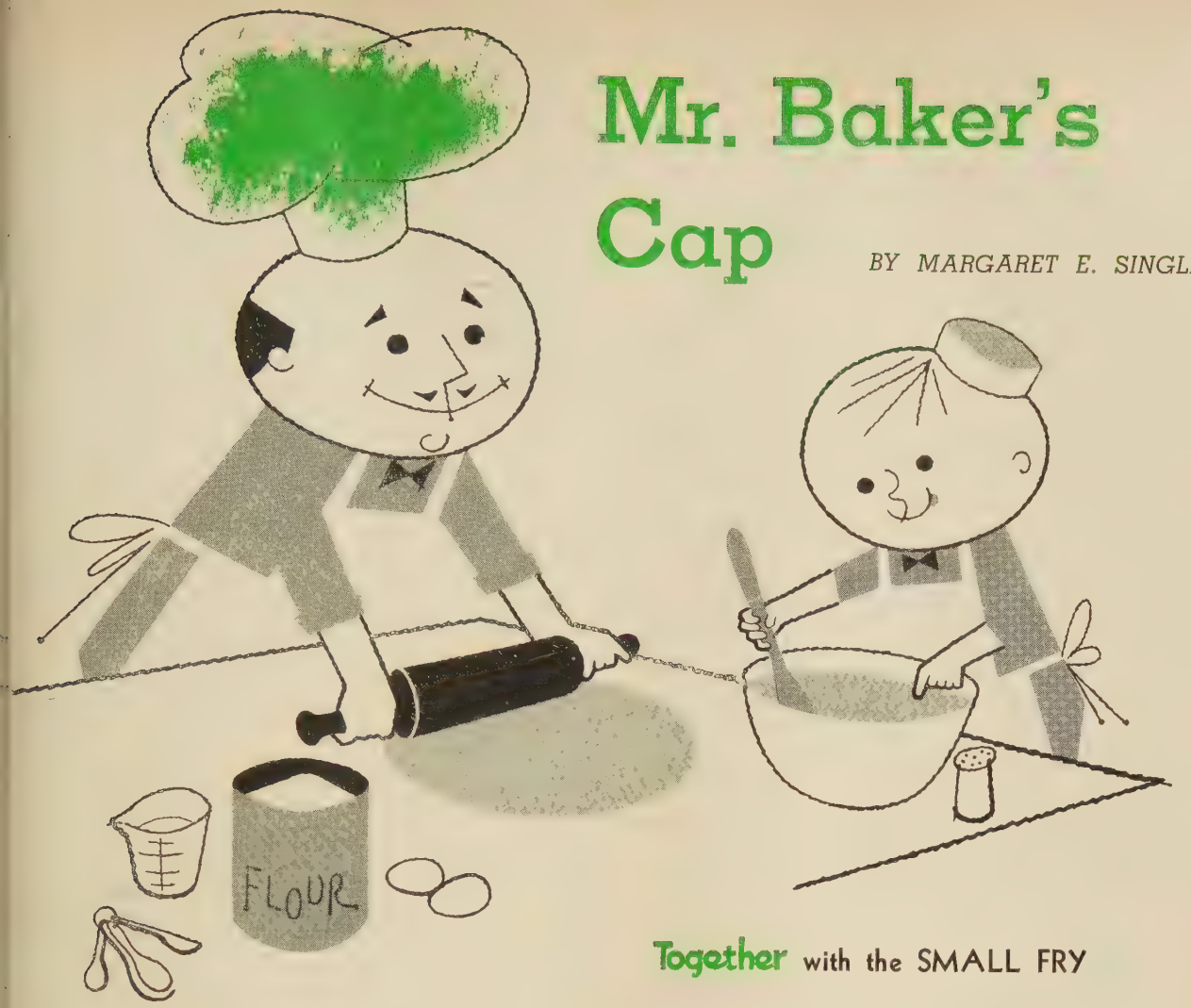
In spite of all the noise about **F. Scott Fitzgerald,** I have never been a warm admirer of either his personality or his writing. The editors have included *Babylon Revisited,* which gives you a taste of his appeal.

Then to top the whole thing the closing story is **Agatha Christie's** *The Murder of Roger Ackroyd.* It is a classic in the field and if you read it a long time ago, you can stand to read it again. It is one of the best murder mysteries ever written and shows Hercule Poirot and his little gray cells at their best.

I have not mentioned every story, only the ones I liked best. You get a lot for your money—and it's good.

Mr. Baker's Cap

BY MARGARET E. SINGLETON



Together with the SMALL FRY

MR. BAKER *was* a baker, short, round, and lly. He made the best pumpkin pies and cherry upcakes for miles around. His best customer, isabeth Little, could hardly wait for them to cool hen she came to buy them for her mother.

Mr. Baker came to his bakery every morning ng before anyone else was even awake. He anged to his white coat and trousers. Then he put n his tall baker's cap and right away he felt brisk d ready to bake.

He had a young helper called Billy Butterfingers ho was always dropping something—usually an g. But Billy wanted to be a good baker, too, so r. Baker let him stay and learn.

Billy watched everything Mr. Baker did, but most every day he said, "Mr. Baker, I still don't e how you make those pumpkin pies and cherry upcakes come out right every time."

Mr. Baker would wink and say, "It's my cap, illy. The minute I put it on I know just what to ." Mr. Baker said this so often that he began believe it himself. Billy nodded, too. It must be at, he thought, although his own cap didn't seem make him a good baker.

One morning Mr. Baker arrived at his bakery, but when he reached for his cap it wasn't there.

"Oh dear," he said to himself. "Oh dear. I can't possibly bake pumpkin pies and cherry cupcakes without my cap. I *always* wear my cap." So instead of mixing his flour and butter and things, Mr. Baker sat down and brooded about his cap.

He sat a long time. Lisabeth Little came for some cherry cupcakes and stared at the empty showcase. She peeked into the kitchen. There was Mr. Baker, just sitting.

"Why, Mr. Baker, where are the cherry cupcakes?" she asked. "And the pumpkin pies?"

Mr. Baker sighed. "There aren't any. I've lost my cap."

"Oh," said Lisabeth. "That's too bad, but everything else is here. Can't you put them together without your cap?"

Mr. Baker shook his head. "My cap is the secret of my success, as I keep telling Billy." He paused and looked around. "Say, where *is* Billy?"

"I'll run out and see if he's coming. Maybe he overslept," said Lisabeth.

Mr. Baker sat and looked at the cherries and

Peewee Pumpkins

PEEWEE pumpkins are fun to use as table favors or gifts at Halloween time—and all you need to make them are oranges and construction paper! First, make faces for the oranges. Just cut jack-o'-lantern eyes, noses, and mouths from black paper. Next, paste the shapes on the oranges, making each peewee pumpkin different. Then design your own hats for the peewees from colorful paper. And that's all there is to it—except for the fun of eating the oranges when Halloween is over!

flour and sugar and pumpkins some more. He wa beginning to wonder how he would stay in busines if he never found his cap. Suddenly the kitch door opened and Billy stuck his head in.

"I'm awfully late," he said.

"It doesn't really matter," Mr. Baker said. "I'm not baking today, anyway. I've lost my cap. I've looked everywhere but I can't find it."

"But it isn't lost," cried Billy. He brought it ou from behind his back where he had been hiding it

"You had it?" Mr. Baker asked in astonish ment. "What for?"

"I borrowed it to practice in," said Billy. "You always say it's the secret of your success, but i doesn't work."

"It doesn't?" Mr. Baker put it on his head. Righ away he felt brisk and ready to bake.

"Not unless you're a good baker anyway, guess," Billy said.

"Hm," said Mr. Baker. He took the cap off. He still felt brisk and ready to bake. He smiled a Billy. "I believe you're right. It isn't the cap a all. It's all my years of practice that make me a good baker. I'm just used to wearing the cap."

He put it on again and began to bustle about "You stay out at the counter and tell folks tha things will be a little late," he said. "And don' worry, Billy. If you keep practicing, someday you'll be a first-class baker—in your own cap!"

A Prayer About Practice

SOMETIMES, dear God, I forget that if I am to do things well when I am grown up, I must learn to do little things well now. Sometimes I wish I didn't have to do anything except play, but then I probably wouldn't be very happy after I became a grownup. That is why I hope you will help children like me to practice hard things now—like piano scales and good manners and sharing things. Thank you, God. Amen.

Jack-o'-Lantern

My jack-o'-lantern's laughing,
My jack-o'-lantern's gay;
He scares no one, he's just for fun;
I like him best this way!

—Ida M. Pardue

Dear UNICEF," Denise wrote. "We would like to help. . ." Soon she received this "how-to" material.

Late October's ghosts and goblins now have the world's needy children —not mischief—on their minds.

On Halloween:

The Trick Is to Treat

TRADITIONS aren't changed easily. But in less than a decade Halloween, once a night of mischief, has done an about-face. As a result, on the evening of October 31, some million youngsters in nearly 10,000 communities will round on doors, cry "Trick or treat"—and ask for contributions to UNICEF, the United Nations Children's Fund. And the youngsters now are hoping they'll collect even more than last year's $1.25 million.

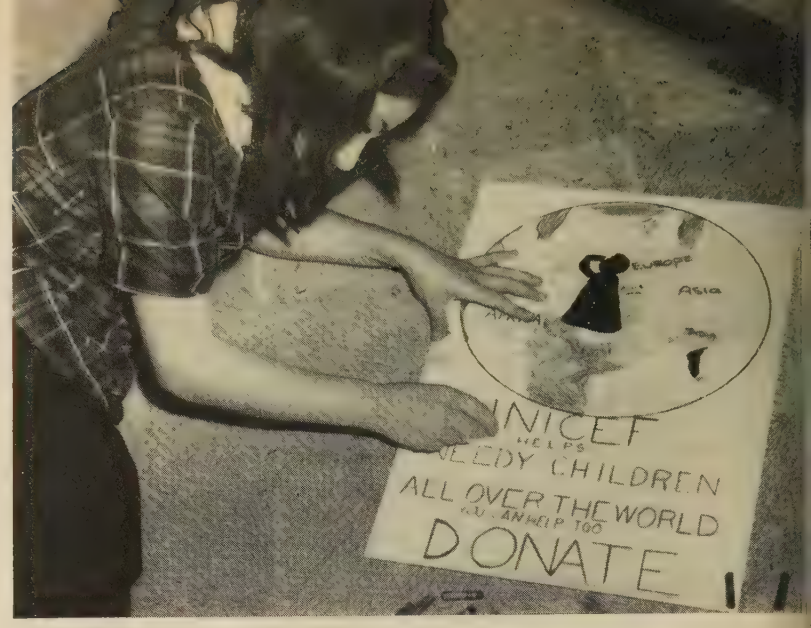
This newest of holiday traditions has grown astonishingly in the nine years since a Sunday-school class in a small Pennsylvania town started the ball rolling. Members that year voted to send their "treats" pennies to UNICEF, which had been created in 1946 to give emergency aid to children and mothers in war-torn nations. Today, its work extended indefinitely, UNICEF helps develop long-range, self-help programs for disease control, proper nutrition, and health services in over 100 needy countries and territories.

Because private contributions are urgently needed, American youngsters are pitching in. They have learned, for example, that a penny will prevent TB in a Chilean baby; that a nickel will buy penicillin to cure a Nigerian child of yaws; that for the price of a comic book, 50 children in India can be given a glass of milk. To these American youngsters, UNICEF is the UN—with a child's face.

Here, in pictures taken by her mother, is what happened in Mount Kisco, N.Y., when Denise Orr, 12, mobilized her Methodist Sunday-school class for a special—and meaningful —Halloween adventure in sharing.

Helped by the kit, Denise convinces her Sunday-school classmates they should sponsor a UNICEF Halloween.

The plans call for a doorbell ringers' party, so Denise whips up a batch of tasty cookies.



Posters help, too. Denise's silhouettes milk-drinking child against a global backdro

As zero hour nears, Sunday schoolers hand out data after church. Even junior-choir robes are covered then with UNICEF sandwich boards.

In costume, the children memorize UNICEF facts so they can answer questions put by community's residents.

Nervous? Sure she is a her first stop. But when the firs coin tinkles in the box——well that smile shows how Denise feels

The drive is over; time to relax at the party given by the WSCS. It's special fun because children know they've helped the world's needy.

Denise writes, "Dear UNICEF," again. "Here is the check for money that we childre
of the Mount Kisco Methodist Church collected on Halloween. . .
Their $140 meant milk and medicine—perhaps life itself—for children in far-off land

bby Alley

Star Gazing

AN EASY LESSON

By ***HOWARD J. CLINEBELL, JR.***

IF THE STARS should appear e night in a thousand years, how ould men believe and adore; and eserve for many generations the membrance of the city of God ich had been shown! But every ght come out these envoys of auty, and light the universe with eir admonishing smile."

—RALPH WALDO EMERSON

Future historians may say the ace Age began two years ago this nth, when Sputnik I hurdled the st barriers to infinity. Millions, ver before interested, began search- g the night skies for a glimpse of at tiny sphere. For many, however, e big discovery was not the man- ade satellite but earth's incompa- ble original, our moon, and its estial neighbors. Result: Since utnik, the number of star gazers s zoomed—if you will pardon the n—astronomically.

What is a star gazer? Simply a rson like me who enjoys gazing to the heavens fairly regularly with least a little understanding of what sees. That's why I call myself a r gazer; most of what I know of tronomy I've learned on my own, from friendly amateurs. Anyone se can similarly pick up a workable

There's plenty to see in the heavens—especially with a telescope. This type, a reflector, is popular with most amateurs.

knowledge of astronomy just as easily. Learning to identify about 25 main constellations (many more are visible from the U.S.) and a dozen or so bright stars is a fine start.

The beginning star gazer needs only his eyes. Binoculars, of course, are a help—and eventually most star gazers want a small, inexpensive telescope. Actually, you can save money and add to your pleasure by grinding your own 'scope mirrors or lenses. My factory-built telescope, a reflecting type with a mirror 3½ inches in diameter, cost $30, plus $10 for two extra-power eyepieces. For the same amount, I could have bought materials for a six-inch model worth at least $100. If you decide on a homemade 'scope, read Allyn J. Thompson's *Making Your Own Telescope* (Sky Publishing Co., $4).

No matter what telescope you use, you're sure to share the awe expressed more than 4,000 years ago by a star-gazing shepherd: "The heavens declare the glory of God; and the firmament sheweth his handywork" [Psalms 19:1]. The magnificence of the heavens fills the hearts of almost all who turn their eyes and thoughts in that direction.

Some 3,000 stars, each a reflection of God's "handywork," rolled before the psalmist's vision on a clear night; in the course of a year, he probably could see about 6,000. The same is true for us today. Yet in the single galaxy, or "star city," in which the earth moves, there are probably 100

billion stars. And to date astronomers have found nearly 2 million galaxies.

Astronomy quickly takes us to the limits of human comprehension. But even so, don't get discouraged. Our universe, while infinite, is orderly. And although we know pitifully little about it, scientists have classified our knowledge for easier understanding. Here are concepts to remember:

The Universe. There is one, of unknown vastness.

Galaxies. Millions, of varied sizes and shapes, are scattered through the universe. Our own is a huge wheel of stars spinning through space. It is perhaps 100,000 light years across and a tenth as thick. (A light year is the distance a ray of light, speeding at 186,000 miles a second, can travel in 365 days.) What we see as the Milky Way really is a side view of stars in the most congested part of our galaxy. Our sun is one star about 26,000 light years from the galaxy's apparent center.

Stars. All are suns giving off their own light. All are moving rapidly—yet, because they are so far away, most seem to stand still even through centuries. The closest is our sun, 93 million miles distant. The next nearest is about 300,000 times farther away. Stars vary immensely in weight, size, and brightness. Their light may be produced by nuclear explosions; their color, varying from blue-white to dull red, helps indicate their age, brilliance, size, and temperature. Stars are classified by color and by magnitude, which describes a star's apparent brightness and depends on both its actual brightness and its distance from us.

More than a third of all known stars are "double"—two so close they look like one to the unaided eye. Some have as many as six parts. Many are called "variable" because they fluctuate in brightness, usually in a regular cycle.

Constellations. These are arrangements of stars in mythical shapes or outlines, such as the Pegasus, the flying horse; Scorpius, the scorpion, or Equuleus, the colt. As a beginner, you may have trouble finding the resemblance, but your imagination soon will reveal it. Without such celestial guideposts, you'll be lost.

The Solar System. Our earth is in a tight community of nine major planets, 31 moons, thousands of minor planets (asteroids), scores of comets, and millions of meteors. All orbit the sun, which alone makes up 99 per cent of the system's total weight.

Earth. Our planet is midway in size; four others are larger, four smaller. Only two, Mars and Venus, are nearer the sun. Earth rotates around its axis once a day, and makes a 600-million-mile jaunt around the sun every year (speed: 18½ miles a second). Even the axis wobbles according to a 26,000-year cycle. Our whole solar system constantly moves 12 miles a second toward the constellation Hercules, while whirling in our galaxy at about 170 miles a second.

The Moon. About a fourth Earth's diameter, our satellite circles us once every 27 1/3 days. Being only 240,000 miles away, it is easy to observe. But no one has seen the "dark" side.

Comets and Meteors. Nearly all are believed to be in orbit around the sun. Halley's Comet, for instance, comes into view once every 76 years, next in 1986. Comet tails are thin streams of gases and dust pointing away from the sun. Meteors, misnamed "shooting stars," are odd bits of flying metal or stone that burn when they hit Earth's atmosphere.

Obviously, there is plenty to see. My wife and two oldest children enjoy viewing Earth's moon and the four largest of Jupiter's 12, Saturn's rings, the double-star cluster in the constellation Perseus, and the great gas nebula (Latin for cloud) in Orion's sword. Observation of the moon is best when it isn't full; then its seas, valleys, and ridges are best defined by shadows.

Star gazing is finest on a clear, moonless night with no lights nearby. My first observations were from a Long Island church parking lot where an MYFer introduced me to the stars through his homemade telescope. I learned early to dress warmly (star gazing is no fun if you're shivering) and to be comfortable. Now, for scanning with binoculars or my unaided eyes, I like a reclining lawn chair.

The 6,000 stars visible yearly to the naked eye multiply to over 50,000 with good binoculars—and to some 300,000 with a relatively small telescope. Mt. Palomar's 200-inch giant probably can pick out 1 billion.

As a first step, I recommend some general reading on astronomy. Many good books are available. Of those I own, the most useful are:

This typical reflecting telescope catches light with a mirror, beams it to a magnifying eyepiece on one side.

Field Book of the Skies, by Wil-
m T. Olcott (Putnam, $5).
New Handbook of the Heavens,
Bernhard, Bennett, and Rice
Mentor, 50¢).
Astronomy Made Simple, by Meir
. Degani (Made Simple Books, $1).
For current astronomical news and
ents, I recommend *Sky and Tele-*
ope magazine (Sky Publishing Co.,
a year).
If possible, join a local astronomy
ib. The largest national organiza-
n is the Amateur Astronomers' As-
ciation, 201 W. 79th St., New York
y. Other national groups specialize
observing such things as variable
rs, meteors, the moon, and the
nets. Remember, too, that most
servatories and the six planetaria
n New York, Chicago, Chapel
ill, N.C., Pittsburgh, Philadelphia,
d Los Angeles) have regular visit-
g hours.
But the main thing is to get out-
le with a star chart and observe.
ar gazing is fine in "October's
ight blue weather," as a poet once
scribed it. Around the middle of
e month, watch especially for
eteor showers near the constellation
rion. And East Coast residents
ve a rare chance just after sunrise
ct. 2 to see at least part of a total
lipse. It will be complete over
assachusetts, but even as far away
New York City 93 per cent of the
n will be blocked out. Use smoked
ass; the sun's direct rays—especially
rough a telescope—can damage the
es.
Perhaps because of my special in-
est in pastoral counseling, I have
und one great personal benefit in
r gazing. Theodore Roosevelt had
scovered it, too. He had a frequent
bit of picking out the great nebula
Andromeda. Its tremendous di-
ensions dwarfed his own cares and
othed his path to sleep.
I had a similar experience while
rving my first church. Returning
me one night, weary and dis-
ssed by a thorny parish problem,
eaned against a tree and looked up.
he heavens were dotted with stars.
"They've been there for millions
years," I told myself. "They'll be
ere a long time after I'm gone. Is
problem really worth getting so
rked up about?"
Almost at once, the load lifted.
he stars gave me a true perspective.
knew that God, who holds the
nt galaxies and each of us humans
the palm of his hand, had an-
ered my question.

Name Your Hobby

AMATEUR RADIO: Amel Ray Taylor (KN8LFP), 500 Roosevelt Ave., Cuyahoga Falls, Ohio; Thomas Mount, 31 Rumson Pl., Red Bank, N.J. (short-wave listening).

ANNUAL CONFERENCE JOURNALS: Robert L. Oglesby, Box 2087, Philrich Branch, Borger, Tex. (from Northwest Texas and Central Texas conferences).

BELLS: Mrs. Frederic Held, 11 Beers St., Trumbull, Conn.

BOOKS: Mrs. Helen Myers, Box 81, Oaktown, Ind. (old).

BUTTER PATS: Mrs. Lester R. Fox, RR 6, Paris, Ill. (antique china).

BUTTONS: Mrs. Ralson Randall, 90 Rockefeller Dr., Ormond Beach, Fla.; Mrs. Ross Thompson, Box 430, Rocky Ford, Colo. (campaign, especially presidential); Joe Novotny, 1106 E. Haley St., Santa Barbara, Calif. (old metal).

CHURCH BULLETINS: Trudie Baker, R. 2, Box 115, Greenwich, Ohio; Sidney T. Wheeler, Stewartville, Minn.; Roberta Smith, 3509 McLaughlin Blvd., Vancouver, Wash.; Mrs. Thelma S. Beilhart, 1844 Fiero Ave., Schenectady 3, N.Y.; Dennis D. Nicholson, 1331 Marin Ave., Albany 6, Calif.; Robert L. Oglesby, Box 2087, Philrich Branch, Borger, Tex.; Hoover L. Reynolds, Box 495, Jacksonville, Ala.; Tom Stevens, 5408 Grassy Trail Dr., Riverside, Calif.

CHURCH NEWSPAPERS: James F. Brennan, 101 Altman Ave., Punxsutawney, Pa.; Mrs. Thelma S. Beilhart, 1844 Fiero Ave., Schenectady 3, N.Y.; Dennis D. Nicholson, 1331 Marin Ave., Albany 6, Calif.; Rev. Ted Springer, First Methodist Church, Bronson, Fla.; Hoover L. Reynolds, Box 495, Jacksonville, Ala.

DOLLS: Mrs. Anita W. Clay, Serena, Ill.

FIGURINES: Frances Werner, 3736 Grover Ave., Hammond, Ind. (of horses).

GENEALOGY: Mrs. Charles L. Wyatt, R. 1, Tishomingo, Okla. (Mackey, Montgomery, Raines, Wyatt, Rambo, Foster, Holland, Johnson, Linder, Furney, Jarrell, Baisden, Barnett, Runyon, Daugherity); William F. Drury, 417 41st Ave., NE, St. Petersburg 3, Fla. (Drury, Drewry); Elisabeth Holiday, 8 Carrizo Dr., Santa Barbara, Calif. (Hubbell and Hubbell coat of arms, Preston, Creighton, Rand); Mrs. William Cullip, 515 N. Garden, Boise, Idaho (Evans, Fuller, McDonald, Haislip, MacNaughton); Mrs. Jessie E. Warner, 2110 1st Ave., S., Minneapolis 4, Minn. (Emerson, Cooker, Harlan, Harland, Farrington); Jack Kussmaul, R. 1, Mt. Hope, Wis. (Allen, Bradac, Drinkwater, Groenier, Kussmaul, Stitzer, Van der Zee); Mrs. William A. Wells, 194 Delaware Rd., Kenmore 17, N.Y. (Morgan).

GHOST STORIES: Edwin D. Bernard, 3915 Fairfield Ave., Baton Rouge, La.

HANDWRITING ANALYSIS: R. W. Patridge, 474 Siebert St., Columbus 6, Ohio.

HORTICULTURE: Carmen Kennedy, Clarendon, Ark.

MINIATURES: Felix C. Robb, 1809 Capers Ave., Nashville, Tenn. (historical or fictional personages, limit three inches high).

MUSICAL INSTRUMENTS: Porter Nickens, R. 1, Box 90, Lewisburg, Tenn. (old; now looking for five-octave Beckwith church organ with 11 or 15 stops, in oak cabinet with round lampstands).

PHOTOGRAPHY: Raelene Cocks, 23 Rutland Ave., Brighton, South Australia, Australia.

PICTURES: Barbara Smith, R. 1, Hoagland, Ind. (of roses); Jim Easton, 8 Bradford St., Marathon, N.Y. (*Upper Room* covers).

PITCHERS: Mrs. Tommie M. Mayo, 420 S. Columbia St., Seaside, Oreg.

POST CARDS: Mrs. E. W. Evers, Belle Plaine, Kans. (of churches); Mrs. Virginia B. Williams, 414 S. Primrose Ave., Monrovia, Calif. (of churches); Mrs. Thomas Mount, 31 Rumson Pl., Red Bank, N.J. (of Methodist churches); Mrs. H. A. Matney, 613 Frances Ann St., Greggton, Tex. (of churches); Mary Alice Womack, 5138 Malmedy, Houston 21, Tex.; Kathy Callison, Carter, Mont.; Linda Worrell, RR 1, Palmer Rd., Washington, Ind.; Mrs. W. Kathryn Wilds, 840 Lakewood Ave., Youngstown 2, Ohio (any pertaining to U.S. presidents); Darlene E. Wilds, 840 Lakewood Ave., Youngstown 2, Ohio (of animals, birds); Melody Foley, 1917 West St., Sioux City 3, Iowa; Vernon M. Rand, 8 Carrizo Dr., Santa Barbara, Calif. (in color, of biblical scenes and famous people or paintings).

POSTMARKS: Mrs. H. A. Matney, 613 Frances Ann St., Greggton, Tex.; Mrs. Katherine Johnson, Box 529, Salida, Colo.; Mrs. Isabelle Bradfield, 505 Cagua Dr., SE, Albuquerque, N. Mex.

ROCKS & MINERALS: Kathy Fortenberry, 409 N. Rio St., Fort Stockton, Tex.; Elmer Gipson, R. 10, Box 415, Louisville 18, Ky. (especially rough gems).

SPORTS: William E. Picht, 862 Grove St., Meadville, Pa. (bubble-gum picture cards of baseball stars); Nellie Korf, 3743 Ramona Dr., Riverside, Calif. (baseball jokes and cartoons).

STAMPS: Mrs. H. A. Matney, 613 Frances Ann St., Greggton, Tex.; Kathy Fortenberry, 409 N. Rio St., Fort Stockton, Tex.; Nancy Koscho, 220 Short Ave., Ellwood City, Pa.; Gordon Hall, Elmwood, Wis.; Mrs. Lottie B. Holiday, 1418 Alameda Padre Serra St., Santa Barbara, Calif. (old U.S.); Mrs. Elizabeth Rand, 8 Carrizo Dr., Santa Barbara, Calif.

STEREOSCOPES: H. R. McLaughlin, 8 Carrizo Dr., Santa Barbara, Calif. (and stereoscopic pictures).

PEN PALS (open to age 18): Jacqueline Shea (12), 4 Hill Rd., Holbrook, Mass.; Ginnette Villiard (12), 7 Evelyn Rd., Holbrook, Mass.; Ellen Eubank (14), 4104 Chesapeake Ave., Hampton, Va.; Kathy Carr (10), 2608 Eureka Ave., Centralia, Wash.; Robin Huntoon (15), 12803 Butterfly Lane, Houston 24, Tex.; Barbara Smith (15), R. 1, Hoagland, Ind.; Peggy Baker (15), R. 3, Box 106, Franklin, Pa.; Sona Campbell (16), R. 3, Franklin, Pa.

Sandra Saunders (14), Box 236, Lynchburg, Va.; Jean Gunter (14), R. 2, Concord, Va.; Joyce West (14), R. 1, Appomattox, Va.; Margaret Higginbottham (17), RFD 2, Box 71-A, Concord, Va.; Joyce Cheatham (16), Spout Spring, Va.; Kathy Jordan (15), 26 High St., Harlington, Hayes, Middlesex, England; Norma D. Moyer (15), Evansburg Rd., RD 1, Collegeville, Pa.; Betsy Hardy (15), 2616 Dogwood Lane, Norristown, Pa.; Janet Roberts (16), Township Line, RD 3, Norristown, Pa.; Connie Dale (15), 203 N. Talley, Muncie, Ind.

Angela Gardner (14), 17 Church Crescent, Finchley, London N3, England; Victor E. Asuquo (16), 23 Ifelodun St., Surulere (New-Lagos), Lagos, Nigeria; Sylvia (16), Sandra (13), Karen (8), and Alfred (7) Sheard, Antwerp, Ohio; Gwen Marsh (17), 107 Killarney Dr., San Antonio 10, Tex.; Duane Ford (12), 560 W. Elliott, Springfield, Ill.; Susan Rogers (14), 1615 Cherry, Winfield, Kans.; Craig Parker (15), 3618 Beacon Dr., Beachwood Village 22, Ohio; Gail Peterson (15), 5 Penbryn Ave., Esmond 17, R.I.

Miss Ranita Bastiampillai (17), 244 Vyst-Wyke Rd., Colombo 15, Ceylon; Joyce Dimick (11), 501 S. 8th St., Atchison, Kans.; Pamela Allder (15), 430 Cozy St., Springfield, Mo.; Beverly O'Neal (10), 419 Cozy St., Springfield, Mo.; Diane Bennett (12), RR 1, Erie, Ill.; Barbara Gillian (13), Box 801, Guthrie, Ky.; Lexie Kirkpatrick (13), Nichols, Iowa; Eva May (10) and Candy (11) Stutz, RD, Pittstown, N.J.; Cindy (9) and Terry (12) McCord, RR 12, Lafayette, Ind.; Nancy Vance (14), Milford, Iowa; Vicki Brown (14), 17919 Commercial Ave., Lansing, Ill.; Karen Ridgeway (14), R. 1, Box 147-A, Madras, Oreg.; Mary McLeod (10), Box 123, Hazel, Ky.

Ann Gooden (11), R. 1, Box 153, Elizabethtown, N.C.; Mary Staples (18), 3707 Maybeth St., Dallas 12, Tex.; Phyllis Hull (17), Central Valley, N.Y.; Marcia Damon (14), Big Spring, Nebr.; Linda Fuller (14), St. Francis, Kans.

FREE...
TO YOUR GROUP

NEW 80 CUP COFFEE URN

For selling only 60 bottles of M-K Vanilla or 60 cans M-K Pepper

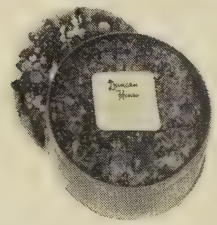
This is only one of our matchless offers. WRITE for details of this offer and free catalogue of other equipment and Money Raising plans for organizations . . . No obligation!

MARION • KAY PRODUCTS CO., Inc.

Dept. 56-G • Brownstown, Indiana

A *Natural* FOR FUND RAISING
FOR CHURCHES AND CLUBS

Duncan Hines®* Fruit Cakes



SEND $1.00 FOR A SAMPLE 2 LB. CAKE, TASTING SAMPLES AND DETAILS

Give complete name and address of your church or club, your name and title.

TASSO PLANTATION FOODS, INC.
335 Mehle Ave., Dept. T, Arabi, La.

®*Hines-Park Foods, Inc., Ithaca, N. Y.
Tasso Plantation Foods, Arabi, La., Licensee

NEWS of the world parish

RURAL CHURCH TOLD: 'FACE UP TO THE TIMES'

Nearly 1,100 leaders of Methodism's town and country churches have met in Wichita, Kans., to ponder the church's role in the changing pattern of American life. The fourth quadrennial National Methodist Town and Country Conference, called by the Council of Bishops, was directed by the Division of National Missions. Bishop Edwin E. Voigt, Aberdeen, S.Dak., was chairman.

Conferees appraised the existing churches of town and country communities (less than 10,000 population), measured them against the needs of their people, and considered changes needed to fulfill Christian goals more effectively. In addition, they called for churches throughout the nation to give similar study to their problems.

Delegates also urged greater effort to deepen and clarify the faith of individual Methodists and to translate beliefs into action. They urged local churches to exercise more flexibility in organizing and to accept change when it will help meet varied needs in different parts of the country.

They called for strengthening Town and Country Commissions in Annual Conferences, suggested possible realignment of charge and circuit boundaries to give every minister a full "load of work" and adequate salary, and asked congregations to try to understand the special problems of minority groups.

The conferees suggested th churches seek ways to shift routi nonpastoral duties to laymen, givi ministers and district superintende greater time for direct pastoral respon bilities. Local congregations were urg to lead in efforts for social, physic educational, and recreational bett ment.

Special recognition was paid to fo rural church leaders: Dr. Dutton Peterson, Odessa, N.Y.; Dr. Arthur Hewitt, Riverton, Vt.; Dr. Aaron Rapking, Hiwassee, Tenn., and A. J. Walton, Durham, N.C.

Meeting on the eve of the Conferen the Methodist Rural Fellowship elect Dr. Garland Stafford of Wilkesbo N.C., president, succeeding Dr. Elli L. Fisher of San Jose, Calif. The fello ship is an unofficial group of lay and ministers concerned with the w fare of the rural church.

Predicts Religion of Future

Religion of the future will emphasi meeting people's psychological nee which are the same as spiritual nee predicts Dr. Mark Depp, pastor Centenary Church, Winston-Sale N.C. It will not, he adds, "be primar sacramental or doctrinal."

Sacraments, such as Baptism a Communion, will be regarded "means of grace when devoutly use

Cited as outstanding rural-church leaders at Town and Country Conference we from left, Dutton S. Peterson, Arthur W. Hewitt, A. J. Walton, Aaron A. Rapkin

49th state's first Mrs. Alaska is hodist Jane Hartman, active pro- r of Alaska Methodist University.

not as "possessing any magic in hselves." Doctrines, or beliefs, will e their value not in themselves but ne meaning and purpose which they to life."

eligion is moving in this direction , Dr. Depp feels, as churches pro- classes and seminars on problems le face, and as seminaries train to counsel individuals as well as reach.

an Plans Protestant Week

earlong celebration of Japan's Prot- nt centennial will be highlighted ember 1-7, Centennial Assembly k, when mass meetings, including h and women's rallies and a music val, will be held in Tokyo. In ad- n, department stores will display istian exhibits, visitors will tour estant institutions and historical , and radio-TV stations will broad- Christian music and drama.

f special interest to Methodists will the concurrent celebration of the anniversary of 10,000-student ansei Gakuin, Methodist-founded ol in Nishinomiya. Bishop Arthur loore, Atlanta, Ga., will help dedi- the school's new chapel, to which . Methodists have given a $7,000 an.

w Aid for Two Institutions

Duke University, Durham, N.C., received a $78,500 biological-re- ch grant from the National Science ndation. The Methodist-related ol will use the money to build a oratory for marine studies and ad- ons to seminar and assembly halls.

Nebraska Methodist Hospital, Oma- has been given a government loan $515,000 to help build a nurses' mitory addition and apartments for ilies of the hospital interns.

Board Opposes Merger

The Board of Temperance's executive committee is opposed to merger "at this time" with the Boards of World Peace and Social and Economic Relations. In announcing its stand, the Board said it was influenced by "the great progress now being made by the three Boards toward the creative solution of many grave social issues" and the "successful experiments currently in operation."

Merger possibilities are being studied by the Co-ordinating Council, in co-operation with the Boards, and a major report on the subject will be laid before the 1960 General Conference.

The committee urged especially the retention of Board of Temperance headquarters in Washington, D.C., because "the interests of Christian social concerns are inextricably related to the processes of legislation, government administration, and enforcement of regulations."

Earlier, the Board of World Peace spoke out against the merger, but the Board of Social and Economic Relations approved it "with enthusiasm."

Russians View U.S. Religion

The American National Exhibition in Moscow has given Russians an insight into Americans' religious life as well as a view of their secular activities. Displays have included Bibles, religious paintings, slides of church architecture, and pieces of sculpture such as Bernard Reder's *Adam and Eve. The Messiah,* Bach oratorios, and other sacred works were played on hi-fi sets.

The show contrasted sharply with the Soviet exhibition in New York, which virtually ignored religion.

Music: Good and Easy

Methodist musicians face the challenge of providing music technically easy enough for small churches, yet artistically and theologically sound, Dr. William C. Rice, president, has told the National Fellowship of Methodist Musicians.

Composers, he added, are becoming increasingly interested in church music.

Study Theology in 'Trial Year'

Thirteen Methodist students are entering a "trial year" of study in theological seminaries this fall under Rockefeller Brothers Theological Fellowships to determine if they want to enter the ministry. They are:

Yale Divinity School—Peter N. Crossland, Zanesville, Ohio; Frank L. Dent, Houston, Tex.; LeRoy T. Howe, Coral Gables, Fla.; Robert E. Paulen, Warsaw, Ind., and Larry L. Rose, Greeneville, Pa.

Union Theological Seminary, New York City—Allison R. Ensor, Cookeville, Tenn.; Charley D. Hard-

TrimLine

FURNITURE by HEYWOOD-WAKEFIELD EST. 1826

For School and Recreation Rooms. Smart styling and lifetime construction make TrimLine furniture the ideal choice for your school, social rooms, and Sunday schools. Made of chrome-plated tubular steel with laminated plastic, solid wood or indestructible HeyWoodite Solid Plastic . . . available in a complete selection of chairs, desks and tables in scientifically graded sizes. Write for catalogs.

HEYWOOD-WAKEFIELD COMPANY
School Furniture Division
MENOMINEE, MICHIGAN

ROBES

BENTLEY & SIMON quality CHOIR ROBES have set the standard of excellence ever since 1912. Custom-tailored of fine fabrics, for your lasting enjoyment. PULPIT ROBES, too, made in the same quality way.

Write for Catalog F-2

BENTLEY & SIMON Inc.
7 West 36 St., N. Y. 18, N. Y.

LADIES!
Discover how
Graceline NAPKINS
have brought success to thousands of fund-raising projects...

MAIL THIS COUPON TODAY... for your FREE samples!

The Grace Line Co. / 801 LaSalle Ave. Minneapolis, Minn.

Without obligation, send ACTUAL NAPKIN SAMPLES and quantity prices. T-109

Name_____

Address_____

City_____ Zone____ State_____

METHODIST ALMANACK

A Miscellany of Dates & Divers Interesting Matters for People Called Methodist

The use of money is all the advantage there is in having money.—B. Franklin

OCTOBER hath XXXI days — 10th Month

Good for the body is the work of the body,
good for the soul the work of the soul, and
good for either the work of the other.—H. D. Thoreau

1	Th	Employ the Physically Handicapped Week
2	Fr	Eclipse of sun along U.S. East Coast
3	Sa	W. C. Gorgas, contr'ld yellw fevr, b., 1854
4	S	World-wide Communion Sunday
5	M	***Be ashamed to catch yourself idle***
6	Tu	Wm. Tyndale, Engl. reformer, executed 1536
7	W	Henry Alford, author of hymn, "Come Ye Thankful People, Come," b., 1810
8	Th	Brantley A. York, blind prchr-founder Trinity College (now Duke Univ.), d., 1891
9	Fr	Rand.-Macon Col. opens, Boydton, Va., 1832
10	Sa	First conference of Nova Scotia Mission convenes at Halifax, 1786
11	S	Bp Levi W. Scott, b., 1802, Odessa, Del.
12	M	J. Wesley wrote, 1774: "What can delight always, but knowledge & love of God?"
13	Tu	Bd of Social & Economic Relations meets
14	W	Council of Evangelism mission, Hollywood
15	Th	Dedicate Meth. Ch., Svedenborg, Den., 1882
16	Fr	L. Fowler at Nacogdoches, Tex., 1837
17	Sa	Alb. Einstein, refugee, arrives U.S., 1933
18	S	Laymen's Day—United Nations Week
19	M	Benj. Wofford, college founder, b., 1780
20	Tu	Buy top of Methodist Hill for $1.70 to bld Old Radnor Ch., Rosemont, Pa., 1783
21	W	Prchr Isaac Owen arrives Sacramento, 1849
22	Th	Wm. Seward, 1st Meth. martyr, d., 1741
23	Fr	Indian Mission Conf. convenes at Riley's Chapel, E. of Tahlequah, Okla., 1844
24	Sa	R. Boardman & Jos. Pilmoor, Meth. missionaries from Eng., reach N.J., 1769
25	S	WSCS Week of Prayer & Self-Denial
26	M	Read St. Matthew 5:17
27	Tu	***One to-day is worth two to-morrows***
28	W	F. Asbury preaches first sermon in Amer., St. George's, Philadelphia, 1771
29	Th	1st peacetime draft drawing, 1940
30	Fr	Dedicate Wesley Chapel, N.Y. City, 1768
31	Sa	Nevada admitted to Union, 1864

Said an aged native convert of one island, after receiving his first Bible: "My brethren and sisters, this is my resolve, the dust shall never cover my new Bible; the moth shall never eat it; the mildew shall not rot it; my light, my joy!"

—1857 Methodist Almanac

■ William Tyndale, an important power in the Reformation, was born on the Welsh border. Educated at Oxford and ordained a priest, he was determined to give the English a Bible in their own language. When published in Cologne, his New Testament was suppressed by the church. Copies smuggled into England were confiscated. He was imprisoned in Brussels, tried for heresy, condemned, strangled, and burned.

■ Itinerant preacher Littleton Fowler is known as "One of the sweetest spirits that ever belonged to the Methodist ministry in the West." One of three missionaries sent in 1837, he became superintendent of the Texas Mission in 1838, succeeding Martin Ruter.

■ William Seward, blinded by stones at Caerlon, was killed by a ruffian while preaching at Hay, England. Before dying, he prayed for his murderer and begged that no attempt be made to punish him.

Wm. Seward's grave

wick, Clovis, N.Mex.; Helen M. Kir
Tacoma, Wash., and Robert W. Wi
gard, Montgomery, Ala.

Harvard Divinity School
Charles W. Brockwell, Jr., Greer, S.C
and Kenneth C. Prewitt, Alton, Ill.

University of Chicago theologi
schools—Dan R. Landt, Pound Rid
N.Y.; Guy Martin, Hamilton, N.Y.

New Look in Churches

A swimming pool, snack bar, a
tennis court are among innovatio
expected to boost membership in
Peter's Methodist Church, being bu
in Louisville, Ky.

With nearly $150,000 in donat
labor and materials, the Rev. Jo
Weir, a former carpenter, has broug
"new thinking" to church constructi
A 16-foot bulletin board, a slide a
swings, and basketball facilities a
are planned.

Biblical First Aid

The American National Red Cr
has announced that it is abandoni
respiratory apparatus, manual respi
tion, and similar methods of resusci
tion in favor of the biblical method
direct mouth-to-mouth breathing i
lungs of a drowning or shock victi

Elisha, in reviving the Shunamm
woman's child (II Kings 4:32-
". . . lay upon the child, putting
mouth upon his mouth . . . the fl
of the child became warm."

Poor Better Givers

Poor people in small sects give wi
"sacrificial urgency," while those
wealthy communions lag in chur
support, a National Council
Churches stewardship conference
New York has been told.

"Those who share most fully in o
opulence support the church only wh
it supports the value system that e
vates material production to supre
acy," the Rev. Albert Rasmussen
the Pacific School of Religion told t
group.

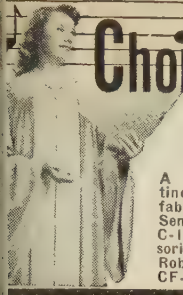
Build in Seoul, Delhi

A $100,000 Methodist church H
been dedicated in Seoul as a memor
to Korean Bishop J. S. Ryang, w
disappeared at the outbreak of the K
rean War, presumably a victim of t
Communists.

Another Methodist church, cost
$144,000, is under construction in I
hi, India. Ohio Methodists have gi
it $69,000, and First Church, Glenda
Calif., $25,000.

Study Religion, Schools

A document considered an importa
step in forming a position on religi
in the public schools now is bei
studied by the National Council



Choir Robes

ADDED WORSHIP SERVICE BEAUTY

A complete selection of distinctive styles and quality fabrics. All colors and shades. Send today for FREE catalog: C-13 (Choir Robes and Accessories); J-13 (Children's Robes); P-13 (Pulpit Robes); CF-13 (Confirmation Robes).

LLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
ORK 1, N. Y. 5 Fifth Ave. | CHICAGO 1, ILL. 228 N. LaSalle St. | LOS ANGELES 28, CAL. 1634 N. Cahuenga Blvd.

oot Relief

k-Acting, Extra Soft, ioning Foot Plaster

peedily relieve painful t, sore toes, callouses, bun- tender spots, burning on m of feet—use Dr. Scholl's tex. You cut oothing, cush- g, flesh color, ior moleskin y size or shape pply. At Drug, Department 5-10¢ stores.

r Scholl's KUROTEX

AISE EASY MONEY

NITH

THEY SELL ON SIGHT

nous Smiling Scot Dish Cloths sell like magic. Excit- new patterns. Amazing Values. Repeat sales. Complete isfaction Guaranteed. A quick, easy way to make big fits with a proven fast seller. Send post card for ails on 500 outstanding money makers.

iling Scot Dept. DA-2 1266 Goodale Blvd. Columbus 8, Ohio

ews, Pulpit & Chancel URNITURE

EARLY DELIVERY

WRITE FOR EE CATALOG

P. REDINGTON & CO.

T. 2 SCRANTON 2, PA

ROBES

Write for catalog and sample swatches. Fine materials; beautiful tailoring; fair prices. Mention whether for pulpit or choir, and give name of church.

DeMoulin Bros. & Co.
1103 S. 4th St. Greenville, Ill.

REE... SACRED MUSIC CATALOG

send request to
RODEHEAVER HALL-MACK CO.
0 Ninth St., Winona Lake, Indiana

Churches' policy-making general board.

It declares that neutrality concerning God's existence is impossible and calls on schools to reflect a fundamental faith even though they do not teach any concept of God in a formal way.

Restyle 'Christian Advocate'

The New Christian Advocate, monthly magazine for pastors and church leaders, changes its name, format, and frequency October 1.

On that date it reverts to its old name, *Christian Advocate,* with which it began in 1826. It will be printed on a larger page size and will be published on alternate Thursdays.

In announcing the change, Lovick Pierce, Methodist Publishing House president and publisher, said the purpose of the redesigned magazine is to provide more editorial content beamed at presenting through editorials, articles, departments, and special features "a Christian perspective on live issues of the day." It also will carry an objective review of news aimed at showing trends and meanings in Christian thought and the mission of the church.

While designed primarily for ministers, it also will be available to others at $5 a year.

The New Christian Advocate was established in 1956 at the time the General Conference approved creation of TOGETHER and NCA as twin publications. They were continuations of the original *Advocate,* but with specialized functions, serving Methodist families and pastors respectively. No change is being made in that policy.

Dr. T. Otto Nall, who was editor of *The New Christian Advocate,* continues as *Christian Advocate* editor.

'Ham,' 15, Puts CE on Air

A handy lad to have at a big convention is 15-year-old Charles H. Emely, a Philadelphia "ham" radio operator. Recently, for example, he set up his short-wave station at the International Society of Christian Endeavor assembly, sent out portions of taped talks to other

Charles Emely: He's a handy "ham."

YOU CAN SAVE YOUR HEARING!

The United States Public Health Service has published a booklet of vital interest to all who care about their hearing. This booklet, entitled "How to Protect Your Hearing," tells what can cause a loss of hearing, and how to guard against losing your hearing. It offers valuable suggestions to those who have suffered a hearing loss. It explains the problems of hearing difficulties in children. To obtain a free copy of this reliable, authoritative booklet, simply fill out the coupon below.

FREE BOOKLET

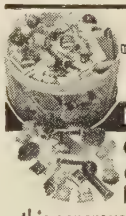
For your free copy of "How to Protect Your Hearing," plus descriptive literature on Zenith Hearing Aids, just write:

Zenith Hearing Aid Division, Dept. 25X
6501 W. Grand Ave., Chicago 35, Ill.

NAME

ADDRESS

CITY ZONE STATE



"OLE SOUTH" fancy filled Hard Candies

BIG PROFITS QUICKLY EARNED

CHRISTMAS is "Candy" time, the traditional "Holiday Treat". Every home buys one or more two pound tins of this generous assortment of 23 or more tempting, tasty flavors. Sell "Ole South Dainties", the ideal Christmas Candy. $1.59 per. 2 lb. Tin.

Write For Sample 2 Lb. Tin TODAY, and Our "Money Maker Plan". We'll bill you for $1.59 if you do not order in 30 days. 60 Days Credit. Mailed ONLY to organizations, send name, address & position in it.

GILLMORES, Dept. T, 104 Crestmont St., Reading, Pa.

"Give attendance to reading"
1 Timothy 4, verse 13

Monroe FOLDING BANQUET TABLES

Buy Direct from Manufacturer

If you are on the Kitchen Committee of your church or school, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.

Monroe Co., 59 Church St., Colfax, Iowa

DOES YOUR ORGANIZATION NEED MONEY?

Sell our delicious Pennsylvania Dutch Brownies Assorted Chocolates and Butter Mints

BROWNIES COMBINATION

6 doz. Brownies
Chocolates 1 lb.
6 doz. Butter Mints 12 oz. tins

Total Cost $112.80
Sell Chocolates $1.25 ea
Sell Mints $1.00 ea
YOUR PROFIT $49.20

We pay all freight charges. Send NO money with order. Remit in 30 days. Please mention the name of your organization

.....Ship us 12 doz. Brownies Combination
.....Check here for a free copy of our complete catalog

PENNSYLVANIA DUTCH CANDIES
Mount Holly Springs, Pennsylvania

NEW MONEY-RAISING PROJECTS!
WITH COLORFUL, MODERN-DESIGNED KITCHEN ACCESSORIES IN CHROME, COPPER, DECORATOR-COLORS!

NO CASH OUTLAY!

LONG-HANDLED MEASURING CUPS

Your group never lays out one cent in advance, when you raise money with a Clayton Kitchen Accessories Plan! You'll find it easier, quicker, more pleasant to raise funds this way! "Package Plans" for groups of all sizes — to raise any amount you need! All with unusual, useful chrome, copper and decorator-color steel and aluminum kitchen accessories!

FARMERS DAIRY SALT & PEPPER

FREE GIFTS, TOO!

At least one Free Gift, worth $4.98, with each Plan — involving as few as 36 items to distribute! Up to $34.91 in Extra Free Gifts for committee chairmen, members, clergymen, etc.!

24 NEW PLANS OFFERED!

Write Sally Clayton TODAY, for FREE complete details of these easy, sure-fire fund raising Plans for all organizations!

FREE PLANS WRITE TODAY!

CLAYTON HOME PRODUCTS CO.
812T Ambassador Building • St. Louis 1, Missouri

Better Buy

BTC®

Chairs

DECORATOR MODEL

COMFORTABLE full seat and back. Fully upholstered. Wide selection of modern fabrics and frame colors. Folds flat for compact storage.

VERTICAL CHAIR TRUCK — Moves and stores 24 BTC Chairs. Steel frame. Rolls quietly, easily.

Send for FREE full color brochure

The BREWER-TITCHENER CORPORATION
Furniture & Equipment Division
Cortland 2, New York

MAKE MONEY WRITING
. . short paragraphs!

You don't have to be a trained author to make money writing. Hundreds now making money every day on short paragraphs. I tell you what to write, where and how to sell; and supply big list of editors who buy from beginners. Lots of small checks in a hurry bring cash that adds up quickly. No tedious study. Write to sell, right away. Send for free facts. **BENSON BARRETT, Dept.113-K, 7464 N. Clark St., Chicago 26, Ill.**

CE hams, and relayed delegates' emergency messages.

He made more than 100 contacts with amateur stations in 20 states and three countries.

Lay Cornerstone at AMU

Leading Alaskans have joined officials of The Methodist Church in cornerstone-laying ceremonies for the first building of Alaska Methodist University, Anchorage, due to open in the fall of 1960.

Among those participating were Bishop A. Raymond Grant, Portland, Oreg.; Anchorage's Acting Mayor Bennie Leonard; Maj. Gen. C. J. Necrason, commander, Alaska Air Command; the Rev. Fred McGinnis, superintendent of Methodist work in Alaska, and the Rev. P. Gordon Gould, Division of National Missions, Philadelphia, Pa.

The $1.2-million structure will house all university facilities until other buildings are erected.

Bishop Watkins to Retire

Bishop William T. Watkins, 64, Louisville, Ky., will retire October 15 for health reasons and because he would otherwise face "the most strenuous 12 months" of his 21 years as a bishop.

The life expectancy of the bishop, who suffers from a coronary condition, is "greatly enhanced" by his decision to retire, his doctors said.

NEWS DIGEST

BIRTH-CONTROL AID. A presidential study committee on foreign aid has recommended that the U.S. supply information on birth-control programs to friendly nations seeking it.

AQUATENNIAL QUEEN. A Methodist minister's daughter who is Minneapolis' 1959 Aquatennial (summer festival) queen is taking a year's leave of absence from college to participate in "royal" activities, includ-

CENTURY CLUB

Methodists are long livers! TOGETHER has received the names of three more who qualify for the Century Club:

Charles Becker, 100, Steedman, Mo.

James Elam, 104, Wise, Va.

Mrs. Sarah Roberts, 100, Hardin, Mont.

Names of other Methodists, 100 or older, will be published as they are received from readers.

CLASSIFIED ADS

75¢ per word—$10.50 minimum

Minimum charge—$10.50 (14 words). 75c each additional word. CLOSING FIVE WEEKS IN ADVANCE OF PUBLICATION (15th). CASH MUST ACCOMPANY ALL ORDERS.

BOOK FOR SALE

ABC of Driftwood for Flower Arrangers. 1[illegible] illustrations, $4.00 ppaid. Florence M. Schaffe[illegible] Kingsburg, California.

BOOKS WANTED

RELIGIOUS LIBRARIES PURCHASED. Se[illegible] list or request details. Baker Book Hou[illegible] Dept. TG, Grand Rapids 6, Michigan.

EVANGELIST

JOSEPH BROOKSHIRE—Methodist Appoint[illegible] —Church and Union Missions. Informatio[illegible] Box 431, Lexington, Kentucky.

FOR RENT

FINE HOME for the winter in North Carolin[illegible] near (26 miles) Charlotte on bus line. B[illegible] T-66, TOGETHER.

FOR SALE

BEAUTIFUL CHRISTMAS DRAMA—$1.[illegible] Lighting and music instructions. Recommen[illegible] ed. Graves Publishers, 905 N. Fifth [illegible] Springfield, Ill.

HELP WANTED

HEAD NURSE for new Home for Retire[illegible] Middle west. Capacity 500. 80-bed infirmar[illegible] Unusual opportunity for dedicated nur[illegible] with love for the aging. Established recor[illegible] of management ability and congenial worki[illegible] relationships necessary. Comprehensive refe[illegible] ences requested with first letter. Box T-[illegible] TOGETHER.

BOYS' HOUSEMOTHER for Methodist childre[illegible] home in South. Box T-63, TOGETHER.

ELEMENTARY and secondary teachers need[illegible] for Methodist English-language school Santiago, Chile. Travel, maintenance, sala[illegible] furnished on three-year contract. Act[illegible] retired teachers considered. Box T-[illegible] TOGETHER.

PART TIME MINISTER of visitation for subu[illegible] ban Methodist Church in Los Angeles are[illegible] Address J. R. Lackland, 14504 Greenleaf Stre[illegible] Sherman Oaks, California.

HOBBY MATERIALS

QUILT PIECES! Beautiful colors! 1¼ lb[illegible] $1.00; 3¼ lbs., $2.00. Guaranteed. Ward, 42[illegible] Manchester, Springfield 8, Mass.

OLD GOLD AND JEWELRY

CASH BY RETURN MAIL for old jewel[illegible] spectacles, silverware, gold teeth. Wm. Pank[illegible] Co., 81 Madison, Memphis 3, Tenn.

HIGHEST CASH PAID FOR OLD GOL[illegible] Jewelry, Gold Teeth, Watches, Diamond[illegible] Silverware, Spectacles. FREE Informatio[illegible] ROSE REFINERS, Heyworth Bldg., Chicago

POSITION WANTED

BUSINESS MANAGER, clergyman, qualifie[illegible] experienced in stewardship and church financ[illegible] References. Box T-64, TOGETHER.

SPECIALIZED SERVICES

NEW LOOK FOR OLD HYMNALS! Be co[illegible] vinced and save. Send old Methodist Hymn[illegible] for free demonstration. No obligation. Eng[illegible] Bindery, 322 Southwest Blvd., Kansas City, M[illegible]

STAMPS

GIGANTIC COLLECTION FREE. Includes t[illegible] angles, early United States, animals, commem[illegible] ratives, British Colonies, high value pictoria[illegible] etc. Complete collection plus big illustrat[illegible] magazine all free. Approvals. Send 5¢ f[illegible] postage. Gray Stamp Co., Dept. TO, Toron[illegible] Canada.

TOURS

NOW! VISIT HOLY LAND also Christmas [illegible] Bethlehem. Ten Countries. Eleventh direct[illegible] tour by Bible Profs. Economy priced. Tir[illegible] Pmt's. FREE illust. folder. Bible Lan[illegible] Seminars, Box 3-TL, Wilmore, Ky.

TRAVEL TO THE HOLY LAND spendi[illegible] Christmas in Bethlehem—1959, Easter [illegible] Jerusalem—1960. Join small groups tour[illegible] the Holy Land and Middle East under Christ[illegible] leadership with Harriet-Louise H. Patter[illegible] visiting Jordan, Israel, Lebanon, Syria, Egy[illegible] Turkey, Greece and Italy. Christmas tour [illegible] parts Dec. 11. Easter Spring tour depa[illegible] April 1. Write for descriptive itinera[illegible] booklet giving all details. MAUPINTOU[illegible] ASSOCIATES—Head Office, 12[illegible] Massachusetts, Lawrence, Kansas. Branc[illegible] offices in New York—Washington—Tokyo.

NOW EUROPEAN-PALESTINE tour, includi[illegible] Near East and Passion Play with experience[illegible] conductor and reliable travel bureau. Re[illegible] Lester K. Welch, 320 Hamilton St., N.W[illegible] Washington, D. C.

WANTED

CHURCH PEWS NEEDED, poor church. Sma[illegible] group. P. O. Box 35, Morristown, Ohio.

Sudbury

nufacturers of Church Worship Aids
clusively for over a quarter of a
tury . . . Write for catalog and listing
local dealers desirous of serving you.

IDBURY BRASS GOODS CO.
t. 12 70 Pearl St., Brookline 46, Mass.

Candy Dollars! $

ty Anne Candies will earn
LLARS for your organiza-
n. For sample and details
te Beddall Candy Co., Box
, Collingswood 7, N.J.

Since 1940

GUFFEY'S READERS

a long and costly search, reprints of the original
evised editions of the famous McGuffey's Readers
been completed and you can now purchase exact
at the following low prices POSTPAID:

Reader .....$2.25 4th Reader $3.25
Reader .....$2.50 5th Reader $3.50
Reader .....$2.75 6th Reader $3.75

AUTHORS, Dept. TR-10, Rowan, Iowa

CHOIR ROBES

Newest colorfast fabrics available.
Write for Catalog A-74

E. R. MOORE CO.
268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allesandro St., Los Angeles 26, Calif.

ce 1889 LEADING DESIGNERS and CRAFTSMEN of

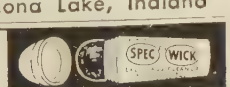
STAINED GLASS
CHURCH FURNISHINGS & BRONZE TABLETS
AYNE-SPIERS STUDIOS
18-54 EAST 13th ST. • PATERSON 8, N. J.

FOLDING CHAIRS
In Steel or Wood
FOLDING TABLES
WRITE FOR CATALOG AND LOW DIRECT PRICES
J.P. REDINGTON & CO.
DEPT. 52 SCRANTON 2, PA.

REE
ATALOG
end request to
DEHEAVER HALL-MACK CO.
Ninth St., Winona Lake, Indiana

CHRISTMAS
Plays • Pageants
Solos • Music
Carol Books
Records • Cantatas

UND RAISING
EASY!
with
PEC - WICK Lens Cleaner



Profit For Your Organization. Many Church groups and Sunday School Classes are selling Spec-Wick successfully. $28.80 per gross. Brings in $72.00. Suggested selling price ch. Spec-Wick is approved by leading doctors. Will not evaporate ill. Lasts one year with normal use. Handy plastic container.
PEC-WICK CO. Dept.T Box 648 Moultrie, Ga.

GOWNS
HOIR - PULPIT
OLES - HANGINGS
E C. E. WARD CO.
NEW LONDON, OHIO

CONFERENCE JOBS

Interested in serving as an usher or page at the 1960 General Conference in Denver, Colo., April 27-May 11? Contact the Rev. Walter G. Williams, Iliff School of Theology, 2200 South University Boulevard, Denver 10.

ing a trip abroad. She is Gail Nygaard, 19, daughter of the Rev. and Mrs. Alvin Nygaard, Simpson Church, Minneapolis.

HEADS BIBLE WEEK. H. E. Humphreys, Jr., chairman of the board, United States Rubber Company, is chairman of National Bible Week, October 19-25. The Week is sponsored by the inter-faith Laymen's National Committee, Inc.

SHRINERS' CHAPLAIN. Dr. Frank A. Court, pastor, St. Paul Methodist Church, Lincoln, Nebr., has been named imperial chaplain of the Ancient Arabic Order of the Nobles of the Mystic Shrine.

URGES TEMPERANCE PUSH. A "massive campaign for temperance" among youths, hitting at narcotics and tobacco as well as liquor, has been proposed by Dr. E. W. Gates, retiring president, International Society for Christian Endeavor.

Shoot for the Moon: Looking for new worlds to conquer? Here's an idea that fills the bill: Combine your photography with star gazing (see page 65). The simplest camera will do, but you'll also need fast B&W film (such as Tri-X or Super Hypan), a tripod, and a cable release. To film star trails, set up away from earthly lights, center the North Star in your view finder, and expose about two hours with lens open wide and range finder at infinity. More fun yet are telescope moon shots. For all but single-lens or press-type cameras, move a sheet of paper away from the telescope eyepiece to where the image is smallest and sharpest. Place the camera's lens there. Then, with black paper, make a light-tight tube between camera lens and telescope, focus at infinity, and expose about 1/5 second at f/5.6. Longer exposures usually blur because of the earth's rotation. Fall skies are clear, so get started!

Here are photo credits for this issue: Cover—John G. Ross, FPG 2—Sallman's *Thine is the Power and the Glory*, © 1958 by Kriebel & Bates. Used by permission. • 13—Wide World • 21—Rod Tolmie • 22—*King of Kings* • 30 Cen.—Joe Chrisman • 31 Top—U.S. Army Photograph • 35—A. Devaney, Inc. • 37-38 R, 39 Bot., 40-41 Bot.—Marc Riboud, Magnum • 38 Top L., 42 Top—Hiram G. Conger • 38 Cen. L. & Bot. L., 43 Bot.—Mrs. William Jenkins • 39 Top, 41 Top, 42 Bot. L., 43 Top & 44—Conrad P. Heins • 61-62-63-64—Yvonne Orr • 69—*Anchorage Times* • 71—*Philadelphia Bulletin* • 76-77-78—TRAFCO • 23-65-66—George P. Miller.

Inadvertently omitted from our August issue was credit for photos on pages 57-58, taken by Carroll Van Ark.

PROVEN MONEY MAKER for YOUR ORGANIZATION
HANGER COVERS of PLASTIC FOAM

in lovely pastel colors! Make ordinary wire hangers useful and glamorous! Non-slip! Non-rust! Non-crease!

FOR 11 YEARS
we've helped organizations make money with our unique products! We can help you!

WRITE FOR FREE SAMPLE — DETAILS
RUBBER SCRUBBER CORP.
Dept. — GN -3 Watertown, New York

PROFITABLE FUND RAISING FOR THE HOLIDAY SEASON WITH BETTY STUART FRUITCAKE

Whether your goal is a new building, more for Missions, improved Christian education or budget bolstering, Betty Stuart's proven, dignified, fund raising plan can contribute much needed funds now! Here are the details. . . .

• HIGHEST PROFITS — $1.25 on each 3 lb. Fruit Cake in Unique Twinpak or reusable Tin . . . Easy MINIMUM Order . . . NO RISK, pay-as-you-go plan . . . Special BONUS INCENTIVES for extra profits . . . all shipping charges PREPAID . . . FREE Taste-View SAMPLE SLICES . . . FREE Order Pads . . . A QUALITY Fruit Cake — second to none —

SEND FOR YOUR FREE MINIATURE CAKE KIT AND REVISED FUND RAISING GUIDE TODAY. . .

BETTY STUART LTD. 284 S. 5th St. Brooklyn 11, N. Y.

YOU'LL ENJOY YOUR TRIP IMMENSELY!

TRAVEL ABROAD

4 WHEATON TOURS EACH YEAR

1. Spring Bible Lands Cruise—March
2. Summer Bible Lands Cruise—June
3. Europe and Scandinavia—July
4. South America—July

Daily lectures by tour leader. Fine Christian fellowship. Write today for FREE BULLETIN. Specify which tour.

Address: Dr. Joseph P. Free
WHEATON TOURS
BOX 468, Dept. TO109 WHEATON, ILLINOIS
Our 1960 Holy Land and European tours will include Oberammergau Passion Play. Tours to Yellowstone Park, Grand Canyon and Canadian Rockies.

PULPIT & CHOIR GOWNS
Pulpit Hangings—Altar Cloths
Bible Markers—Communion Linens
Embroideries—Fabrics
Custom Tailoring for Clergymen
1837 Marking 122 Years of Service to the Church and Clergy 1959
COX SONS & VINING, Inc.
131 East 23rd Street, New York 10, N.Y.

Give the gift

that keeps giving

to all the family

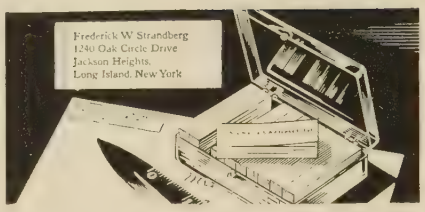
Together

When you give TOGETHER you give a gift that keeps giving throughout the year. What better gift can you give than inspiration, encouragement and pleasure each and every month.

Send only $4 for each gift subscription. Also, be sure to enclose your own name, address as well as the gift list. Write to TOGETHER Gift Subscriptions, 740 North Rush Street, Chicago 11, Illinois.

All items are offered on a money-back guaranty. Prices are postpaid. Kindly enclose payment and mention that you saw the item in SHOPPING TOGETHER. We would appreciate receiving word about your experiences with our advertisers.

Shopping Together



Personal Address Labels, 1000 for $1

Any message up to 4 lines neatly printed in black on white, gilt-edged gummed paper, 1½ in. long. Padded and packed with 2¼ in. plastic box. *Quite possibly the best label value you can find.* (Note we tell you our sizes.) 1000 for $1 ppd. Any 5 or more orders, 80c each. Any 10, 75c; any 25 or more, 60c each. Via air, add 21c per 1000. Write for quantity discounts. Guaranteed. Prompt delivery. Bruce Bolind, 101 Bolind Bldg., Montrose 28 Calif. Thank you kindly!

FOR DOTING MOTHERS AND GRANDMOTHERS

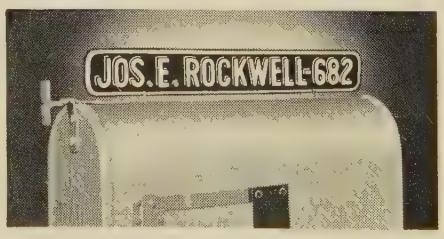
She will wear her heart on her wrist when she encircles it with a bracelet of our Boy and Girl Silhouettes. Each charm, ¾" across, is engraved with a child's name and birthdate. Up to 11 letters and spaces per line. Beautifully polished, of excellent weight! Sure to become the family heirlooms! Choose Rhodium-finished STERLING SILVER or 12K GOLD-FILLED.

EACH BOY SILHOUETTE .....$1.10 ppd.
EACH GIRL SILHOUETTE .....$1.10 ppd.
7¼" CHAIN BRACELET .....$1.10 ppd.

FREE: GIFT and GADGET CATALOG

MOTHER HUBBARD

DEPT. Y-5, 10 MELCHER ST., BOSTON 10, MASS.



Day-n-Night Mailbox Marker $1.95

Your name (or any other wording you want, up to 17 letters and numbers) appears on both sides of your Day-n-Night Mailbox Marker—in permanent raised letters that shine bright at night! Fits any mailbox—easy to install in a minute. Rustproof—made of aluminum; baked enamel finish, black background, white letters. Your marker shipped within 48 hours. Satisfaction guaranteed or money back. Only $1.95 postpaid from Spear Engineering Company, 299 Spear Bldg., Colorado Springs, Colo.

Movie Original—Your child may ow one of the actual drawings used in fil ing a Disney movie! It's hand pain on celluloid slide, matted for frami Characters limited to stock on ha 9x12, $1.25. 12x14, $2. Add 25¢ posta each order.
Art Corner-Disneyland-T, 1313 Harbor Blvd., Anaheim, Calif.

Water Cap—Flowers and sequins captured within the layers of this pla glamour cap with golden earrings. W it whenever your hair's caught unawa —bath, shower, storm, house cleani beauty parlor, beach. Specify adu or child's. $1.50. Two, $2.75.
Decorama, Dept. T910, 240 E. 92 Brooklyn 12, N.Y.

REFILLS-20 $1 for

Double Shot, Silver-Tipped, All Brass

Fits Every Retractable Pen Made, Including: "Scripto" "Eversharp" "Paper Mate" "Waterman" "Wearever" and over 200 others (except Parker)

One Make and Two ink colors per $1 order.

Choice of Red, Blue, Black, Green, Lavender or Gold Ink

REFILLS—Visual Ink Supply 30 for $1

Retract PE

15 for

100 for $6

Choice of Red, Black or Green

Add 10c shipping cha

Money back guarantee. Quan and imprint prices on requ

Auditor's Fine Point Pens 4 for Red, Blue, Black, Gr

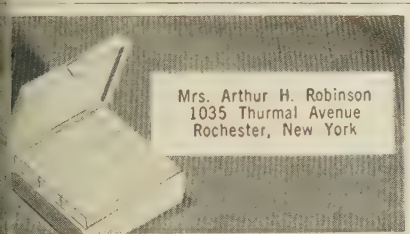
BARCLAY DISTRIBUTORS, Dept. 89-
86-24 Parsons Blvd. Jamaica, N.

sert Elegance—You can make
t prunes look winsome in these love-
ilk-glass compotes. They're in the
Vintage pattern, with double-duty
s liners. Use for fruits, sea food,
dings, jams, cereals, even as gob-
Set of 4 (8 pieces), $3.20. Two
(16 pieces), $5.75.
Added Touch-TG, Wynnewood, Pa.

Jigging Jill—The most appealing dancing doll your child ever saw. Just place battery in the drum and Jill jigs and taps and swings her arms during encore after encore. Jill has an impish vinyl face, rooted hair, stands 10½" high. $2.98.
Medford Products, Box 39T, Bethpage, N.Y.

nature Links—Dad can write him-
a unique set of cuff links! His signa-
(or business card) can be repro-
d in gold or silver rhodium plate.
for the ladies, too. 1¼" long. Use
k ink for signature. Links, $5.95.
bar, $3.95.
her Hubbard, Dept. Y-119,
Melcher St., Boston 10, Mass.

Bright Little Gift—One of the very nicest "little gifts" you can give—address labels pocketed in their own metalized gold kid-leather case. Deluxe labels printed (up to 4 lines) in black with gold stripe. With case, 500 for $1. Without case, 500 for 50¢.
Walter Drake, T0-83 Drake Bldg., Colorado Springs, Colo.



10 NAME & ADDRESS LABELS $1
ny 3 Different Orders $2 ppd.

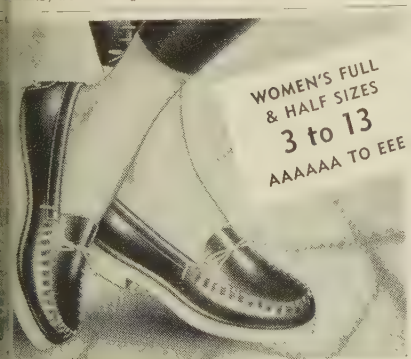
ational bargain! Your name and address
somely printed on 1000 finest quality
ned labels. Padded. Packed with FREE,
l Plastic GIFT BOX. Use them on station-
checks, books, cards, records, etc. *Beautifully*
ed on finest quality gummed paper—1000
. $1. SPECIAL—SAVE MONEY! ANY 3
FERENT ORDERS $2. Makes an ideal gift.
ou don't agree this is the buy of the year,
refund your money in full. HANDY
ELS, 1034 Jasperson Bldg., Culver City, Calif.

WEATHEROMETER

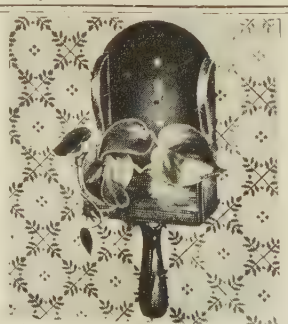
Just Like A Seaman's!

Handsome looking Weatherometer combines thermometer and humidity indicator. Looks as if it came right off the wall of the captain's quarters! Beautiful wood-like pattern. 12 inches high. Smartly gift boxed. Informative instructions included. $2.00 Postage paid. Write for Free Catalog of 500 Gifts.

ADRIANE, INC.,
9-954, Finch Bldg.,
St. Paul 1, Minn.



WALKING ON AIR—bouncy foam crepe soles.
223 sizes in stock! Choice leather, handlaced, flex-
smartly styled and quality made. Red, Smoke,
an, White, Black. No extra charges for the hard-
All purchases subject to exchange or money-back,
delivery—COD's accepted. Factory-to-you Special
$5.95 plus 50c post. **MOCCASIN-CRAFT, 58-YL**
m St., Lynn, Mass.



This New Unusual Sugar Scoop Is The
SWITCH PLATE COVER

Replace your regular switch plate cover with this precious hand-finished Idaho sugar pine planter made from a real old-fashioned sugar scoop. Inside it, resting below the switch, a box to hold ivy or philodendron. 12½" high, 4½" wide, 2½" deep. Leagues of ivy will grow near your doors.

Only **$2.98** postpaid

MEDFORD PRODUCTS, Dept. 108, Box 39, Bethpage, New York

Disneyland CHALET
PREDICTS WEATHER

Designed especially for Disneyland, this charming replica of the Magic Kingdom's famous Skyway Chalet predicts weather up to 24 hours in advance! The little girl announces fine weather, the boy comes out when rain is due. Handmade in Europe, the Chalet is all wood brightly decorated in gay colors. Sturdy, handsome and accurate. Disneyland Weather Forecaster—$2.95 plus 25c for postage, handling. Calif. residents add 4% sales tax. **Disneyland,** Dept. T, 1313 Harbor Blvd., Anaheim, California.

Write for free brochure.

Personalized PHOTO CHRISTMAS CARDS for only **25 $1** Complete with envelopes

Limited Offer. 1 order per customer.

Please add 35¢ to cover postage and handling

Additional cards 5¢ each

This year say "Merry Christmas" the friendly "personal visit" way! Send your own favorite PERSONALIZED picture of family or loved ones.

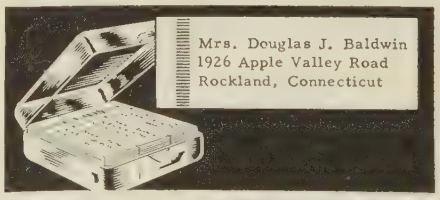
Here's all you do: Simply send your order with your favorite negative or photo. (If negative is not available send 50¢ and photo for a new negative.)

FREE SAMPLE!* **See before you order!** Send negative, returned with double weight deluxe sample and new 1959 designs.

NO OBLIGATION. SATISFACTION GUARANTEED!

*One sample per customer.
No free sample after November 25.

PHILIPS FOTO CO. Dept. TG-10 Irvington, N. Y.



500 PRINTED NAME & ADDRESS **LABELS 25¢**

500 gummed economy labels printed in black with ANY name and address, 25¢ per set! In two-tone plastic gift box, 35¢ per set. 5-day service.

DE LUXE GOLD-STRIPE LABELS—500 FOR 50¢

Superior quality paper with rich-looking gold trim, printed with ANY name and address in black. Thoughtful, personal gift; perfect for your own use. Set of 500, 50¢. In two-tone plastic box, 60¢. 48-hour service.

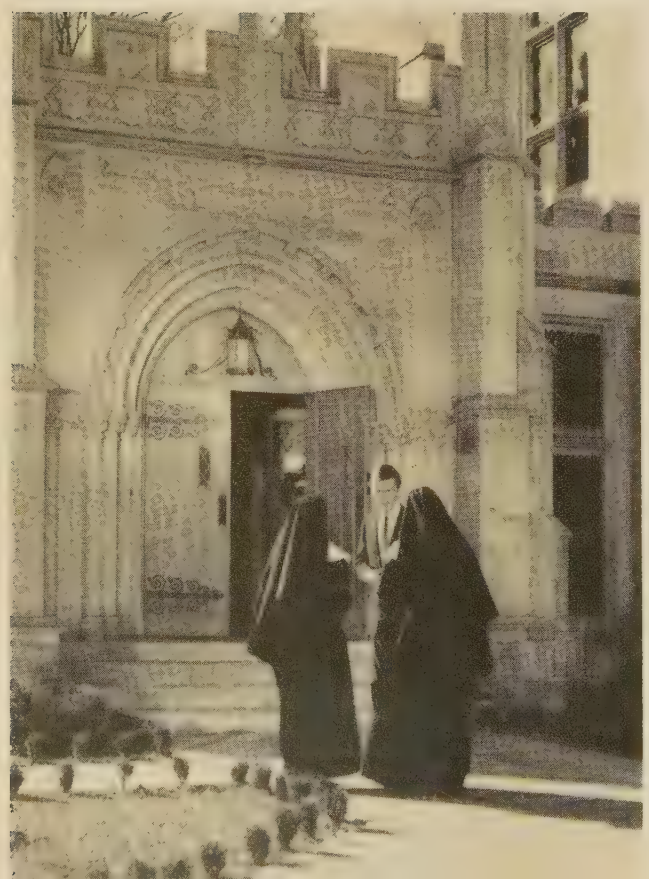
Satisfaction guaranteed or your money back. We pay the postage.

Walter Drake 2610 Drake Bldg. Colorado Springs 10, Colo.

Elopers Herb, a Catholic, and Marilyn, a Protestant, are warned of problems by her parents. But she says, "We love each other, Daddy."

Both faiths agree there's rough water ahead . . .

When Protestant and Catholic Marry



The newlyweds soon find that love isn't the magic panacea for their "minor" differences. Each Sunday they go to separate churches.

THE POET VERGIL first mused that "love conque all" back in pre-Christian Rome. Since then, 2,000 yea have gone by, but many people still believe this thre word formula can solve all marital differences—even th problems that lie in wait when those of different fait become husband and wife.

Time has shown that love alone cannot conquer a Nevertheless, this sentimental hope still lures you couples into interfaith marriage with no knowledge its hidden dangers. This is particularly true of the da to-day stresses that must be overcome if the union is be happy. The result, all too often, is tragedy.

A Jesuit sociologist and a Harvard professor who su veyed mixed marriages recently summarized: "Tho

Sharp words fly when Herb declares birth control is "out" and Marilyn realizes they can't even discuss it. After a long, angry silence, Herb asks, "Marilyn, what's happening to us?"

who marry into different faiths have four times as many divorces and desertions, and between two and three times as many children with at least one arrest for delinquent acts."

Actually, children are usually harder hit than parents. Divorce statistics show what happens when the marriage partners can't compromise their differences. They reveal nothing of the tensions that throttle countless other mixed marriages which never reach outright separation or divorce—sometimes only because of the Catholic church's prohibition of divorce [see *If My Daughter Should Want to Marry a Catholic,* November, 1956, page 27]. Statistics do not show how many homes have been tormented by endless arguments over birth control, or children's schooling, or their religious training. They do not tell how many children born of interfaith marriages are being reared with no church affiliation whatever because their parents can't agree on which church the youngsters should attend.

Ministers, priests, and rabbis agree that interfaith ma riage is treacherous. No one faith, they say, is at fa The blame lies in a head-in-the-sand belief that roman love and mutual respect are the cure-alls.

This attitude—and the problems it cannot solve—co into sharp focus in a new motion picture, *One Lov Conflicting Faiths,* produced jointly by the Board of Ed cation's Department of the Christian Family and by Television, Radio, and Film Commission. Just released tells the distressing story of Marilyn, a Protestant, a Herb, a Catholic, who learn by bitter experience that lo alone is not enough for a happy marriage.

The film does not attempt a pat solution, for none possible. But it does give a frank picture of what happe in thousands of homes when young couples run headlo into religious problems they thought could never aff them. And it has special significance this month Protestants around the world assess the fundamen principles of their faith on Oct. 31, Reformation Day.

Later, with Marilyn pregnant, she and Herb realize they must decide about the chil religious education. The hard fact is that, if each remains true to his faith, compromise is impossi

MORE METHODISTS

READ Together THROUGH The ALL FAMILY PLAN

Seven out of eight TOGETHER readers receive copies from their church through the All Family Plan. In this way the entire congregation benefits from reading together... forming a heartwarming, vital force of Christian fellowship. Encourage your pastor and official board to include the All Family Plan in your church budget.

For information, write to TOGETHER.

Together / 740 RUSH STREET • CHICAGO 11, ILLINOIS

Reversible RUGS use both sides Like Getting One Rug FREE

OLSON DISPLAY ROOMS IN MANY CITIES... FACTORY REPRESENTATIVES IN MANY MORE.
We'll mail you our nearest address when you write for catalog. If you wish, we can come to your home with samples in many areas—or you can order by mail.

© ORC

Guaranteed by Good Housekeeping — Replacement or Refund of Money if not as advertised therein

Choice of newest colors, patterns regardless of colors in your material. Any size in a week—up to 18 feet wide, seamless, any length:

Lovely TWEEDS	Modern
Solid Colors	Casuals
Embossed Effects	Florals
Early American	Scrolls
Oriental Designs	Ovals

SMALL MONTHLY PAYMENTS if you wish

Like Millions of Olson Customers You, too, can...

Save up to ½ the Magic OLSON way

..and Get America's Loveliest, Low-Priced Broadloom

"IF you will send me your Old Carpets, Rugs, and Clothing at my expense, I GUARANTEE to send you the finest and longest wearing Broadloom Rugs or wall-to-wall Carpeting you ever had for so little money."

Pres. Walter E. Olson

IT'S ALL SO EASY. Why pay for materials when you have so much of your own—more than you realize? Because you furnish so much of the material, you get heavier, more luxurious Broadloom (*almost ½ inch thick*) for far less money. Every square yard weighs over 3½ pounds.

By the Famous Olson Process, the valuable wools and materials in discarded carpets, rugs, clothing, etc., are scientifically reclaimed like new, sterilized, shredded, bleached, merged, redyed, spun with choice **New Wools** and woven within a week into deep-textured, new, two-sided Broadloom with the twist weave beauty of luxury-priced wool rugs—at about half the cost. Customers say, "Olson Rugs wear like iron—they are lovely enough for the finest homes."

You Risk Nothing by a Trial. We guarantee to please you or pay for your materials. Our 85th year. You save by mail direct from the factory. No salesman will bother you. We pay Freight or Express on old material from any state.

Write Your Name and Address — Cut Out Card and Mail

FROM:-

YOUR NAME.....

ADDRESS.....

TOWN.....STATE.....

FIRST CLASS
Permit No. 66
Chicago, Ill.

BUSINESS REPLY MAIL
NO POSTAGE STAMP NECESSARY IF MAILED IN THE UNITED STATES

Postage Will Be Paid By—

OLSON RUG CO. Dept. R-7
Catalog Division
Chicago 41, Illinois

FREE New Olson Book —Gift Rug Coupon

49 Model Rooms, Rugs, in Full Colors

Cut Out Card—Mail Today

(NO STAMP NEEDED — JUST DROP IN MAIL BOX)

No matter where you live, rush Business Reply Mail coupon at left (no stamp needed). Just cut along red dotted line, write your name and address in the space provided and drop in any mail box. Pay no attention to any printing on back of card. By return mail you'll receive the beautiful Olson Rug and Decorating book Free and Gift Coupon.

Awarded → Olson Rugs for Style, Quality, Value.

USE-TEST by McC